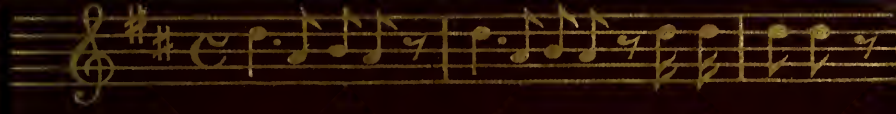

# A Chorus of Faith.

Jenkin Lloyd Jones.

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# A CHORUS OF FAITH

# SEVEN GREAT TEACHERS OF RELIGION

**"The Lovers of the Light are One."**

## A SERIES OF SERMON-LECTURES:

A CONTRIBUTION TO THE PARLIAMENT OF RELIGION, BY

JENKIN LLOYD JONES

I. Moses, the Hebrew Law-Giver
II. Zoroaster, the Prophet of Industry
III. Confucius, the Prophet of Politics
IV. Buddha, the Light of Asia
V. Sokrates, the Prophet of Reason
VI. Jesus, the Founder of Christianity
VII. Mohammed, the Prophet of Arabia

10 CTS. EACH; IN NEAT CASE, 75 CTS. PER SET

# A CHORUS OF FAITH

AS HEARD IN THE

## PARLIAMENT OF RELIGIONS

HELD IN

CHICAGO, SEPT. 10-27, 1893

WITH AN INTRODUCTION
BY
JENKIN LLOYD JONES

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by
JENKIN LLOYD JONES

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TO THE LABORERS
WHO ARE MAKING THE GREAT PROPHECY HISTORY; THE
BELIEVERS IN THE UNIVERSAL RELIGION OF
CHARACTER, THE CHURCH OF
HUMANITY

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Piyadasi honors all forms of faith and enjoins reverence for one's own faith and no reviling nor injury to that of others. Let the reverence as shown in such and such a manner as is suited to the difference of belief. For he who in some way honors his own religion and reviles that of others throws difficulties in the way of his own religion; this, his conduct cannot be right.

*From lithic tablets erected by the Emperor of Asoka, after the Parliament of Religions held at Patali-Putra.—241 B.C.*

And they shall come from the east and west; and from the north and south, and shall sit down in the kingdom of God.—*Jesus.*

## "THESE WAIT ALL UPON THEE."

Bring, O Morn, thy music! Bring, O Night, thy hushes!
Oceans, laugh the rapture to the storm-clouds coursing free!
Suns and stars are singing, Thou art our Creator,
Thou wert, and art, and evermore shalt be!

Joy and Pain, thy creatures, praise thee, Mighty Giver!
Dumb the prayers are rising in thy beast and bird and tree.
Lo! they praise and vanish, vanish at thy bidding,
Thou wert, and art, and evermore shalt be!

Light us! lead us! love us! cry thy groping nations,
Pleading in the thousand tongues, but calling only thee,
Weaving blindly out one holy, happy purpose,
Thou wert, and art, and evermore shalt be!

Life nor death can part us, O thou Love eternal,
Shepherd of the wandering star and wayward souls that flee!
Homeward draws the spirit to thy Spirit yearning,
Who wert, and art, and evermore shalt be!

*W. C. Gannett.*

# INTRODUCTION.

This compilation contains one hundred and sixty-seven extracts from one hundred and fifteen different authors, all of them taken from the utterances of the main Parliament. It is to be regretted that not even the daily papers were able to give any considerable space to the various denominational and other side congresses where many noble things were said. If these denominational congresses are ever adequately reported there will be offered another rich field from which to compile a second "Chorus of Faith."

This compilation is a book with a purpose. The compilers have no desire to conceal the fact, made obvious by the most casual examination, that those extracts have been taken that point to a much needed lesson. They have selected such passages as indicate the essential unity of all religious faiths at their best, the fundamental harmony in human nature made apparent by the noblest utterances of its representatives. They are aware that these selections may seem to prove too much. The reader will not forget that there were serious differences as well as profound harmonies, and that not all the speakers spoke up to these extracts. Still less is it to be expected that the speakers always lived up to these high standards. There were occasional lapses from the spirit of courtesy here indicated, and frequent failures to maintain the stand-

ard of clearness and eloquence aimed at in this compilation. Of course, in the seventeen days of three sessions each, each session averaging more than two hours and a half, there were some dreary stretches of the commonplace. But, in the main, the interest of the great audiences, which always taxed, and frequently overflowed, the limits of Columbus Hall, accommodating about three thousand people, was maintained to the end. Indeed, in estimating the significance of the Parliament, the phenomenal listening power, the staying quality of the audience, the persistent eagerness of the throng under circumstances peculiarly exhaustive, expensive, and distracting must be taken into consideration. The variety of interest, faiths, rank, races, and locations represented in the audience was, to say the least, as great as that found on the platform.

The reader will also remember, in justice to the speakers, that this is a book of extracts. It does not attempt to give complete arguments. The extracts are made from the necessarily hasty, but, in the main, remarkably full and satisfactory reports which appeared from day to day in the *Chicago Herald*. To this paper due acknowledgement is here made.

This little book will not take the place of the larger two-volume history of the Parliament edited by Dr. John Henry Barrows, whose eminent service as chairman of the committee so peculiarly qualified him to be the historian of the great occasion. But even this larger two-volume history will necessitate such condensation and compilation as will only increase the demand for that full *verbatim* reproduction of the

entire proceedings which we hope the Directors of the Columbian Exposition, aided by the United States government, will give to the world. Such a report of the Parliament, together with associate volumes containing the proceedings of the various congresses held under the auspices of the World's Congress Auxiliary during the six months of the Exposition, would present in encyclopedic form such a popular presentation of human progress up to date as could be found in no other form.

Confessedly inadequate and unsatisfactory as these selections are, the compilers hope that they are sufficient to prove to many minds the reality of the universal brotherhood herein confessed; and that under its simple inspiration the spiritual life grows. Where kindliness is, piety must be. Where hospitality thrives, reverence triumphs. The human heart left free to seek its own in the unfenced field of humanity grows joyous, and the human mind finds new spontaneity; it becomes alert, acquisitive. At this Parliament of religion the Brahmin forgot his caste and the Catholic was chiefly conscious of his catholicity. Here the Presbyterian laid aside his creed, the Baptist rose above his close communion tenet, the Methodist tunneled under his "Discipline." All these came there simply as men conscious of their ignorance, conscious also of an intensified potency and of an increasing hunger for companionship. It was plain to see that the priests and preachers on the platform of Columbus Hall were having an exceedingly good time. The soul had escaped its conventional fetters, laid aside its ecclesiastical trumpery and had gone out to play

in the open fields of God. The spirits of men and women were out walking on the hilltops of human nature. They were having a good time because they had all escaped barriers and fetters peculiar to them. Next to the gorgeously bedecked and jolly Bishop of Zante, of the Greek Church, sat his reverence Bishop Shibata, of the Shinto faith of Japan, who was probably the most elaborately harnessed figure on the platform. How far away he looked in his pontifical robes! How insular he seemed wrapped in his rich Japanese silk and doomed to the silence of a foreign speech. Very conventional seemed the benedictions which he dropped upon the audience with the cedar paddle he reverently carried in both hands, symbolizing some sanctity we knew not of, which he evidently did not feel free to discard. But, as Dr. Barrows read for him his translated address, in which he told us how "fourteen years ago he had told his people his longing for such a friendly meeting as this," his thirst for that "fraternity that would put an end to war, that fearlessness in investigating the truth of the universe that would be instrumental in uniting all the religions of the world, bringing hostile nations into peaceful relations by the way of perfect justice," that vast audience soon forgot the priest as they discovered the man. They looked beneath his satin vestments and found his human heart. The great wave of applause from the risen audience was too much for him to handle with his ecclesiastical paddle. It was an impressive moment when, yielding to a spontaneous impulse he threw away his paddle and reached out his naked non-official hands towards his

brethren and sisters, and he had not hands enough. I hope the newspaper men were right when they said that the sisters' cheeks were kissed, as I know some of the brethren's were, for it was the triumph of man, not *the* man. It was the human soul unsexed as it was unsected. It was the child of love and grief, the victim of pains and disappointments, the bearer of hopes, the servant of ideals that was greeted and greeting.

If nothing else is left of the Parliament there will be left this sweet revelation of brotherhood. If ignorance and narrowness should still continue to blind the soul to the beauty of other faiths than its own, if the heart of Christendom should continue to yield no place for Confucius or Buddha, and their devotees still distrust or deny the spiritual loftiness of Jesus, yet those who attended the meetings of last September will send their hearts around the globe to find and to hold the individuals they there learned to respect and to love. The Parliament, if it has proved nothing else, has proved what a splendid thing human nature is to build a religious fellowship upon. Who cares for a creed which a prophet like Mozoomdar cannot sign? Who wants a church that has no room in it for a Pagan like Dharmapala? Who would insult the memory of Jesus by excluding from a so-called "Lord's table" those who served his brothers and sisters in the land of the cherry blossoms, the beautiful isles of the Pacific — those gentle teachers, Hirai, and his mild and cultivated associates? Having listened to the dignified Pung Quang Yu we can never again abuse the Chinese

with as stupid a conscience. Having heard Bishop Arnett and Prince Massaquoi, it will be harder than ever to spell negro with two "g's." The Parliament demonstrated the essential piety of Terrence, when he said, "I deem nothing foreign that is human."

The second unity made perceptible at this Parliament was the unity of the prophecy, the harmony of the prophets. Thousands were made to feel by direct contact, thousands more will come to feel through the study of its triumphs, that the message of all the great teachers of religion is essentially the same. Jesus, Buddha, Confucius, Moses, Zoroaster, Sokrates and Mohammed taught, not so many different ways to God, but the same way, the only way, the way of service, the lonely way of truth-seeking, the homely way of loving and helping. Their followers invented other ways, of ritual and sacrament, of creed and confession, but in the final tests these short cuts of lesser minds all prove either supplementary or useless. The soul must travel the one highway, the way of character, the road of conduct, the path of morals. This alone brings the beatitudes of life.

Traveling this road we come to the third unity that bound together the Parliament, made it a coherent and cohesive body: the unity of reverence, the sense of the mysterious in the infinite, the thought of God. There was but one faith prevading the Parliament except when some one began to number his divinities or to count the attributes of his deity, then disintegration was imminent. Perhaps the least fruitful day of the Parliament was the one set apart for the discussion of the divine nature. Let it be con-

fessed that was rather a dry day. The Parliament was most triumphant when it took God for granted. The soul can be trusted on its Godward side if it is only developed on its manward side. Give the spirit its freedom and it will fast enough use its wings. Teach the mind to think and it will soon enough discover that it is "thinking God's thoughts after Him."

To recapitulate: The Parliament was at least a cumulative revelation of the common bonds of human nature, common love of nobility, common dependence on the great revealers of history,—loyalty to the leaders of the race. And, lastly, in proportion as these two unities are realized, there comes the common sense of the divine, the nestling of the human close to the heart of God.

The Parliament was not without its discordant notes. It is not going to put an end to bigotry. There are those who distrusted the project and who regret the triumph. It is but fair to recognize that fact. In the appendix to this book we print the most famous objections to the Parliament and its outcome. But the Parliament has made it easier for a man to think his own thoughts, to love truth and to follow it even though it cross the barriers of an adopted creed. It will make men more willing to reach hands across denominational lines into other church folds. It will make it harder for an honest man to subscribe to a creed he does not approve. It will make it more cowardly for a preacher to think one thing in the study and to imply a different thing in the pulpit. It will make it more dishonorable than ever for a man

to support the church that he does not believe in, or to withhold his support from the church he does believe in. Christianity was thrown on the defensive on the floors of the Parliament. To borrow a World's Fair phrase, the so-called Pagans, "made the best exhibit." They were the most in demand. They enkindled the greatest enthusiasm. This is not wholly explained by the fact of novelty. Seventeen days would have exhausted the novelty of white and saffron robes had there not been, under these robes, minds skilled to thought, spirits that probed through things local and transient to things universal and eternal. The Japanese won the American hearts in spite of their garb, their foreign tongue, and their so-called "heathen" antecedents. The representatives of the Orient triumphed over the audience by speaking unwelcome truths, telling them things they did not like to hear. These men triumphed because they left much of their baggage at home. The ecclesiasticism, the forms and the dogmas of these religions were not worth paying freight on from home, so they left them behind. They came as prophets and not as priests. They came to proclaim the universals, the things we hold in common. They came to show us that we held no monopoly upon the superlative things of the soul. They found us, unfortunately, in the midst of all our baggage, overlaid by our secondary things. Christianity was on the defensive only in so far as it tried to guard its peculiar, and what it may claim as exclusive prerogatives, when it tried to justify that which it ought to amend, and should be ashamed of. Christianity as the "only revealed relig-

ion," the "one true religion" set over against a "false religion" found itself in straightened circumstances at the Parliament. Its boast was denied in the most emphatic way such a denial could come. The claim was disproved by men who by their radiant faces, enkindled words and blameless lives, proved that they, too, were inside of the Kingdom of God, partakers of his righteousness, though still outside the traditions and dogmas of Christianity. Christianity as one of the religious forces in the world, wrestling with error and struggling with crime, quickening hearts with love, nerving souls to do the right, has nothing to fear, but much, very much, to gain from this Parliament. It will grow strong by increasing its modesty; grow efficient by concentrating its forces and discovering its true enemies. Christianity as the gospel of love trying to reduce the hates of the world, as the gospel of light trying to reduce the ignorance of the world, as a progressive religion trying to appropriate the discoveries of science, the triumphs of commerce, and the mechanic arts, has received a magnificent impetus in this Parliament. So also has Buddhism as a religion of love, gentleness and service. And the same is true of Brahminism and all the others. These messengers from Japan, China, and India will go back with a larger conception of the work which awaits them. We may be sure they will put a more universal accent into their preaching, more progressive courage into their practice.

Jesus, the blessed friend of sinners, the peasant prophet of righteousness, the simple priest of character, the man illuminated and illuminating in the ser-

mon on the mount, the golden rule, the matchless parables of the good Samaritan and the prodigal son, was magnificently honored at the Parliament. His fame was immeasurably extended and his power increased. But the Christ of dogma, the Christ of a "scheme of salvation," of a vindictive soul-damning god-head was threatened. There was little place on that platform for any atoning blood that will snatch a murderous and thieving Christian into heaven and plunge an honest, life-venerating pagan into hell. Jesus, one of the saviors of the world, the noblest, as it seems to me, of that noble brotherhood, the spiritual leaders of the race, remains made more near and dear by this fraternity of religions. But Jesus, as "The Saviour of the World," who, by miraculous endowment or supernatural appointment, is to supplant all other teachers and overthrow their work, will find but little endorsement for such a claim in the thought or feeling that will grow out of the Parliament of Religions.

What of results? I look for no revolution in religious thought or institutions; but there will come a more rapid evolution of both. Existing churches will remain, but their emphasis will be changed more and more from dogma to deed, from profession to practice. From out their creed-bound walls will come an ever-increasing throng, upon whose brows will rest the radiance of the sunrise; whose hearts will glow with the fervid heat of the Orient intensified by the scientific convictions of the Occident. These people will demand a church that will be as inclusive in its

spirit as the Parliament. The Parliament will teach people that there is an Universal Religion. This must have its teachers and it will have its churches. This universal religion is not made of the shreds and tatters of other religions. It is not a patchwork of pieces cut out of other faiths, but it is founded on those things which all religions hold in common: the hunger of the heart for comradeship, the thirst of mind for truth, the passion of the soul for usefulness. In morality the voices of the prophets blend and the chorus is to become audible throughout the world. In ethics all the religions meet. Gentleness is everywhere and always a gospel. Character is always revelation. All writings that make for it are Scripture.

It is great to have lived to have seen this triumph. But it will not do to forget that "one swallow does not make a summer." On the crest of a great opportunity, borne by a splendid inspiration, focalized at the quadro-centennial celebration of the discovery of a world, it has been possible to realize a world's Pentecost for seventeen days. But it took unnumbered centuries and uncounted martyrs to prepare for this festival of the spirit. The renunciation of Buddha, the cup of hemlock at Athens, and the bitterness of Calvary, together with the countless love-offerings and life-sacrifices inspired by these, all helped to make the triumph witnessed in Chicago in September, 1893, a triumph compared with which the councils of Nicea, of Dort, Trent, and all the rest of them are secondary and unimportant. They were local; this universal. They resulted in schism; this made for unity. They inspired disputes, emphasized differ-

ences; this rose above disputes and invited harmony. That it is to have immeasureable results for good I firmly believe, but not without our strivings and our self-sacrifices. After all the lesson most needed is the lesson of self-denial, consecration, and devotion to an ideal that our pilgrim-guests enforced by their practice more than by their precept.

If this little book will in any measure inspire such practices its publication will be justified and the labors of the compilers will be amply rewarded.

J. Ll. J.

Chicago, December 25, 1893.

# GREETING.

Sound over all waters, reach out from all lands,
The chorus of voices, the clasping of hands;
With glad jubilations
Bring hope to the nations!
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

Sing the bridal of nations! with chorals of love
Sing out the war-vulture and sing in the dove,
Till the hearts of the people keep time in accord
And the voice of the world is the voice of the Lord!
Clasp hands of the nations
In strong gratulations:
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

Blow, bugles of battle, the marches of peace;
East, west, north, and south let the long quarrel cease
Hark! joining in chorus
The heavens bend o'er us!
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

JOHN G. WHITTIER.

## GREETING.

The opening meeting was a memorable one in many respects. Picturesque to a high degree in the variety of costumes, hues, and nationalities were the representatives that crowded the platforms. There was to be seen the brilliant robes of eminent prelates in the Greek and Roman Catholic Churches as well as those of non-Christian religions alongside of the plain Quaker garb and civic costumes. The audience that crowded every available inch of space looked into faces ranging from clearest white to deepest black. All climates were there represented. The range of thought was as wide as the range of race. There were believers in the Divine Unity, the Divine Trinity, and the Divine Multiplicity. Brahminism, Buddhism, Confucianism, Parsiism, Shintoism, Mohammedanism, as well as the complexities of Christendom were represented by those who were prepared to interpret them from the inside. For once at least there was to be a comparison of view when each faith was to be measured by its friends, interpreted by its devotees. In the face of all this diversity the unity of that meeting was a most palpable fact. The fellowship was not feigned; the enthusiasm was not assumed. Over and over again the throng broke into tumultuous applause. The waving of handkerchiefs, the mingling of tears and of smiles combined to make a scene never to be

forgotten by those who participated in the opening meeting. The following contains essentially the addresses made on that occasion in the order given. But much is lost in the instructive and stimulating introductions and the exchange of cordialities which were not reportable.

**Pres. Bonney.** WORSHIPERS OF GOD AND LOVERS OF MAN: — Let us rejoice that we have lived to see this glorious day; let us give thanks to the Eternal God, whose mercy endureth forever, that we are permitted to take part in the solemn and majestic event of a world's congress of religions. The importance of this event cannot be overestimated. Its influence on the future relations of the various races of men cannot be too highly esteemed.

If this congress shall faithfully execute the duties with which it has been charged it will become a joy of the whole earth and stand in human history like a new Mount Zion, crowned with glory and making the actual beginning of a new epoch of brotherhood and peace.

For when the religious faiths of the world recognize each other as brothers, children of one Father whom all profess to love and serve, then, and not till then, will the nations of the earth yield to the spirit of concord and learn war no more.

In this congress the word "religion" means the love and worship of God and the love and service of man. We believe the scripture, "Of a truth God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of

him." We come together in mutual confidence and respect, without the least surrender or compromise of anything which we respectively believe to be truth or duty, with the hope that mutual acquaintance and a free and sincere interchange of views on the great questions of eternal life and human conduct will be mutually beneficial.

The religious faiths of the world have most seriously misunderstood and misjudged each other, from the use of words in meanings radically different from those which they were intended to bear, and from a disregard of the distinctions between appearances and facts; between signs and symbols and the things signified and represented. Such errors it is hoped that this congress will do much to correct and to render hereafter impossible.

At first the proposal of a world's congress of religions seemed impracticable. It was said that the religions had never met but in conflict, and that a different result could not be expected now. A committee of organization was, nevertheless, appointed to make the necessary arrangements. This committee was composed of representatives of sixteen different religious bodies. Rev. Dr. John Henry Barrows was made chairman. How zealously and efficiently he has performed the great work committed to his hands this congress is a sufficient witness.

The preliminary address of the committee, prepared by him and sent throughout the world, elicited the most gratifying responses, and proved that the proposed congress was not only practicable, but also that it was most earnestly demanded by the needs of

the present age. The religious leaders of many lands, hungering and thirsting for a larger righteousness, gave the proposal their benedictions and promised the congress their active co-operation and support.

The programme for the religious congresses of 1893 constitutes what may with perfect propriety be designated as one of the most remarkable publications of the century. The programme of this general Parliament of Religions directly represents England, Scotland, Sweden, Switzerland, France, Germany, Russia, Turkey, Greece, Egypt, Syria, India, Japan, China, Ceylon, New Zealand, Brazil, Canada, and the American states, and indirectly includes many other countries. This remarkable programme presents, among other great themes to be considered in this congress, Theism, Judaism, Mohammedanism, Hinduism, Buddhism, Taoism, Confucianism, Shintoism, Zoroastrianism, Catholicism, the Greek Church, Protestantism in many forms, and also refers to the nature and influence of other religious systems.

This programme also announces for presentation the great subjects of revelation, immortality, the incarnation of God, the universal elements in religion, the ethical unity of different religious systems, the relations of religion to morals, marriage, education, science, philosophy, evolution, music, labor, government, peace and war, and many other themes of absorbing interest. The distinguished leaders of human progress by whom these great topics will be presented constitute an unparalleled galaxy of emi-

next names, but we may not pause to call the illustrious roll.

To this more than imperial feast, I bid you welcome!

We meet on the mountain height of absolute respect for the religious convictions of each other and an earnest desire for a better knowledge of the consolations which other forms of faith than our own offer to their devotees. The very basis of our convocation is the idea that the representatives of each religion sincerely believe that it is the truest and the best of all; and that they will, therefore, hear with perfect candor and without fear the convictions of other sincere souls on the great questions of the immortal life.

Without controversy, or any attempt to pronounce judgment upon any matter of faith or worship or religious opinion, we seek a better knowledge of the religious condition of all mankind, with an earnest desire to be useful to each other and to all others who love truth and righteousness.

This day the sun of a new era of religious peace and progress rises over the world, dispelling the dark clouds of sectarian strife. This day a new flower blooms in the gardens of religious thought, filling the air with its exquisite perfume. This day a new fraternity is born into the world of human progress, to aid in the upbuilding of the kingdom of God in the hearts of men. Era and flower and fraternity bear one name. It is a name which will gladden the hearts of those who worship God and love man in

every clime. Those who hear its music joyfully echo it back to sun and flower.

It is the Brotherhood of Religions.

In this name I welcome the first Parliament of the Religions of the world.

**Chairman Barrows.** Mr. President and Friends:—If my heart did not overflow with cordial welcome at this hour, which promises to be a great moment in history, it would be because I had lost the spirit of manhood and had been forsaken by the spirit of God. The whitest snow on the sacred mount of Japan, the clearest water springing from the sacred fountains of India are not more pure and bright than the joy of my heart and of many hearts here that this day has dawned in the annals of time, and that from the farthest isles of Asia; from India, mother of religions; from Europe, the great teacher of civilization; from the shores on which breaks the "long wash of Australasian seas"; that from neighboring lands and from all parts of this republic which we love to contemplate as the land of earth's brightest future, you have come here at our invitation in the expectation that the world's first Parliament of Religions must prove an event of race-wide and perpetual significance.

For more than two years the general committee, which I have the honor to represent, working together in unbroken harmony, and presenting the picture of prophecy of a united Christendom, have carried on their arduous and sometimes appalling task in happy

anticipation of this golden hour. Your coming has constantly been in our thoughts and hopes and fervent prayers. I rejoice that your long voyages and journeys are over, and that here, in this young capital of our western civilization, you find men eager for truth, sympathetic with the spirit of universal human brotherhood, and loyal, I believe, to the highest they know, glad and grateful to Almighty God that they see your faces and are to hear your words.

Welcome, most welcome, O wise men of the East and of the West! May the star which has led you hither be like unto that luminary which guided the men of old, and may this meeting by the inland sea of a new continent be blessed of heaven to the redemption of men from error and from sin and despair.

Were it decreed that our sessions should end this day, the truthful historian would say that the idea which has inspired and led this movement, the idea whose beauty and force have drawn you through these many thousand miles of travel, that this idea has been so flashed before the eyes of men that they will not forget it, and that our meeting this morning has become a new, great fact in the historic evolution of the race, a fact which will not be obliterated.

Welcome, one and all, thrice welcome to the world's first Parliament of Religions. Welcome to the men and women of Israel, the standing miracle of nations and religions. Welcome to the disciples of Prince Siddartha, the many millions who cherish in their heart Lord Buddha as the Light of Asia. Welcome to the high priest of the national religion of Japan. This city has every reason to be grateful to the enlightened

ruler of the sunrise kingdom. Welcome to the men of India and all faiths. Welcome to all the disciples of Christ. And may God's blessing abide in our council and extend to the twelve hundred millions of human beings, the representatives of whose faiths I address at this moment.

**Feehan.** The privilege has been given me of giving greeting in the name of the Catholic Church to the members of the Parliament of Religions. Surely we all regard it as a time and a day of the highest interest, for we have here the commencement of an assembly unique in the history of the world. One of the representatives from the ancient East has mentioned that his king in early days held a meeting like this, but certainly the modern and historical world has had no such thing. Men have come from distant lands, from many shores. They represent many types of race. They represent many forms of faith: some from the distant East, representing its remote antiquity; some from the islands and continents of the West. In all there is a great diversity of opinion, but in all there is a great, high motive.

Of all the things that our city has seen and heard during these passing months the highest and the greatest is now to be presented to it. For earnest men, learned and eloquent men of different faiths, have come to speak and to tell us of those things that of all are of the highest and deepest interest to us all. We are interested in material things; we are interested in beautiful things. We admire the wonders of that

new city that has sprung up on the southern end of our great City of Chicago; but when learned men, men representing the thought of the world on religion, come to tell us of God and of his truth, and of life and of death, and of immortality and of justice, and of goodness and of charity, then we listen to what will surpass infinitely whatever the most learned or most able men can tell us of material things.

Those men that have come together will tell of their systems of faith, without, as has been said by Doctor Barrows, one atom of surrender of what each one believes to be the truth for him. No doubt it will be of exceeding interest, but whatever may be said in the end, when all is spoken, there will be at least one great result; because no matter how we may differ in faith or in religion, there is one thing that is common to us all, and that is a common humanity. And those men representing the races and the faiths of the world, meeting together and talking together and seeing one another, will have for each other in the end a sincere respect and reverence and a cordial and fraternal feeling of friendship. As the privilege which I prize very much has been given to me, I bid them all in my own name and of that I represent a most cordial welcome.

**Gibbons.** I would be wanting in my duty as a minister of the Catholic Church if I did not say that it is our desire to present the claims of the Catholic Church to the observation and, if possible, to the acceptance of every right-minded man that will listen to us. But we appeal only to the

tribunal of conscience and of intellect. I feel that in possessing my faith I possess a treasure compared with which all the treasures of this world are but dross, and, instead of hiding those treasures in my own coverts, I would like to share them with others, especially as I am none the poorer in making others the richer. Though we do not agree in matters of faith, as the most reverend archbishop of Chicago has said, thanks be to God there is one platform on which we all stand united. It is the platform of charity, of humanity and of benevolence. Jesus Christ is our brother.

We have a beautiful lesson given to us in the gospel of Jesus Christ—that beautiful parable of the good Samaritan—which we all ought to follow. We know that the good Samaritan rendered assistance to a dying man and bandaged his wounds. The Samaritan was his enemy in religion and in faith, his enemy in nationality and his enemy even in social life. That is the model that we all ought to follow. Let no man say that he cannot serve his brother. Let no man say, "Am I my brother's keeper?" That was the language of Cain; and I say to you all here to-day, no matter what may be your faith, that you are and you ought to be your brother's keeper. What would become of us Christians to-day if Christ the Lord had said, "Am I my brother's keeper?" Never do we perform an act so pleasing to God as when we extend the right hand of fellowship and of practical love to a suffering member. Never do we approach nearer to our model than when we cause the sunlight of heaven to beam upon a darkened soul; never do we prove ourselves

more worthy to be called children of God our father than we cause the flowers of joy and of gladness to grow up in the hearts that were dark and dreary and barren and desolate before.

For, as the apostle has said, "Religion pure and undefiled before God and the father is this: To visit the orphan and the fatherless and the widow in their tribulations, and to keep one's self unspotted from this world."

**Chapin.** I am strangely moved as I stand upon this platform and attempt to realize what it means that you all are here from so many lands, representing so many and widely-differing phases of religious thought and life, and what it means that I am here in the midst of this unique assemblage to represent womanhood and woman's part in all. The Parliament which assembles in Chicago this morning is the grandest and most significant convocation ever gathered in the name of religion on the face of this earth.

But this great Parliament of Religions appeals to all the people of the civilized world, for all who wear the garb of humanity have inherited from the infinite fatherly and motherly One, whose children we are, the same high spiritual nature; we have all of us, whether wise or unwise, rich or poor, of whatever nationality or religion, the same supreme interests; and the same great problems of infinitude, of life, and of destiny press upon us all for solution.

The old world, which has rolled on through countless stages and phases of physical progress, until it is

an ideal home for the human family, has, through a process of evolution or growth, reached an era of intellectual and spiritual attainment where there is malice toward none and charity for all; where without prejudice, without fear, and with perfect fidelity to personal convictions, we may clasp hands across the chasm of our differences and cheer each other in all that is good and true.

The world's first Parliament of Religions could not have been called sooner and have gathered the religionists of all these lands together. We had to wait for the hour to strike—until the steamship, the railway, and the telegraph had brought men together, leveled their walls of separation, and made them acquainted with each other—until scholars had broken the way through the pathless wilderness of ignorance, superstition, and falsehood, and compelled them to respect each others' honesty, devotion, and intelligence. A hundred years ago the world was not ready for this Parliament; fifty years ago it could not have been convened, and had it been called but a single generation ago, one-half of the religious world could not have been directly represented.

We are still at the dawn of this new era. Its grand possibilities are all before us, and its heights are ours to reach. We are assembled in this great Parliament to look for the first time in each other's faces and to speak to each other our best and truest words. I can only add my heartfelt word of greeting to those you have already heard. I welcome you, brothers of every name and land, who have wrought so long and so well in accordance with the wisdom

high heaven has given to you; and I welcome you, sisters, who have come with beating hearts and earnest purpose to this great feast, to participate, not only in this Parliament, but in the great congress associated with it. Isabella the Catholic had not only the perception of a new world, but of an enlightened and emancipated womanhood which should strengthen religion and bless mankind. I welcome you to the fullfilment of her prophetic vision.

**Higinbotham.** It affords me infinite pleasure to welcome the distinguished gentlemen who compose this august body. It is a matter of satisfaction and pride that the relations existing between the people and the nations of the earth are of such a friendly nature as to make this gathering possible. I have long cherished the hope that nothing would intervene to prevent the full fruition of the labors of your honored chairman.

I apprehend that the fruitage of this parliament will richly compensate him and the world and prove the wisdom of his work. It is a source of satisfaction that, to the residents of a new city in a far country, should be accorded this great privilege and high honor. The meeting of so many illustrious and learned men under such circumstances evidences the kindly spirit and feeling that exists throughout the world. To me this is the proudest work of our exposition. There is no man, high or low, learned or unlearned, but will watch with increasing interest the proceedings of this Parliament. Whatever may be the differences in the religions you represent, there is a

sense in which we are all alike—there is a common plane on which we are all brothers. We owe our being to conditions that are exactly the same. Our journey through this world is by the same route. We have in common the same senses, hopes, ambitions, joys, and sorrows; and these, to my mind, argue strongly and almost conclusively a common destiny.

To me there is much satisfaction and pleasure in the fact that we are brought face to face with men that come to us bearing the ripest wisdom of the ages. They come in the friendliest spirit, that, I trust, will be augmented by their intercourse with us and with each other. I hope that your Parliament will prove to be a golden milestone on the highway of civilization—a golden stairway leading up to the table-land of a higher, grander, and more perfect condition, where peace will reign and the enginery of war be known no more forever.

**Dionysios Latas.** I consider myself very happy in having set my feet on this platform, to take part in the congress of the different nations and peoples. I thank the great American nation, and especially the superiors of this congress, for the high manner in which they have honored me by inviting me to take part, and I thank the ministers of divinity of the different nations and peoples which, for the first time, will write in the books of the history of the world.

My desire has always been to visit and see this

nation, and now, thanks to Almighty God, I am here in America, within the precincts of the city which is showing the great progress and the wonderful achievements of the human mind. My voice, as representing the little kingdom of Greece, may appear of little importance as compared with the voices of you who represent great and powerful states, extensive cities, and numerous nations, but the influence of the Church to which I belong is extensive and my part is great. But my thanks to the superiors of this congress and my blessings and prayers to Almighty God must not be measured by extent or quantity but by true sympathy and quality. I repeat my thanks to the superiors of this congress, and the president, Charles Bonney.

Reverend ministers of the eloquent name of God, the creator of your earth and mine, I salute you on the one hand as my brothers in Jesus Christ, from whom, according to our faith, all good has originated in this world. I salute you in the name of the divinely-inspired gospel, which, according to our faith, is the salvation of the soul of man and the happiness of man in this world.

All men have a common creator without any distinction between the rich and poor, the ruler and the ruled; all men have a common creator without any distinction of clime or race, without distinction of nationality or ancestry, of name or nobility; all men have a common creator and, consequently, a common father in God.

I raise up my hands, and I bless with heartfelt love

the great country and the happy, glorious people of the United States.

**Mozoomdar.** The recognition, sympathy, and welcome you have given to India to-day are gratifying to thousands of liberal Hindu religious thinkers, whose representatives I see around me, and, on behalf of my countrymen, I cordially thank you. India claims her place in the brotherhood of mankind, not only because of her great antiquity, but equally for what has taken place there in recent times. Modern India has sprung from ancient India by a law of evolution, a process of continuity which explains some of the most difficult problems of our national life. In prehistoric times our forefathers worshiped the great living spirit, God; and, after many strange vicissitudes, we Indian theists, led by the light of ages, worship the same living spirit, God, and none other.

India, the ancient among ancients, the elder of the elders, lives to-day with her old civilization, her old laws, and her profound religion. The old mother of the nations and religions is still a power in the world; she has often arisen from apparent death, and in the future will arise again.

We are Hindus still, and shall always be. Now sits Christianity on the throne of India with the gospel of peace on one hand and the scepter of civilization on the other. Now it is not the time to despair and die. Behold the aspirations of modern India—intellectual, social, political—all awakened; our religious instincts stirred to the roots. If that had

not been the case do you think Hindus, Jains, Buddhists and others would have traversed these fourteen thousand miles to pay the tribute of their sympathy before this august Parliament of Religions?

No individual, no denomination can more fully sympathize or more heartily join your conferences than we men of the Brahmo-Somaj, whose religion is the harmony of all religions, and whose congregation is the brotherhood of all nations.

Such, as our aspirations and sympathies, dear brethren accept them. Let me thank you again for this welcome in the name of my countrymen, and wish every prosperity and success to your labors.

**Shibata.** I cannot help doing honor to the Congress of Religions held here in Chicago as a result of the partial effort of those philanthropic brothers who have undertaken this, the greatest meeting ever held. It was fourteen years ago that I expressed, in my own country, the hope that there should be a friendly meeting between the world's religionists, and now I realize my hope with great joy in being able to attend these phenomenal meetings.

In the history of the past we read of repeated and fierce conflicts between different religious creeds which sometimes ended in war. But that time has passed away and things have changed in advancing civilization. It is a great blessing, not only to the religions themselves, but also to human affairs, that the different religionists can thus gather in a friendly way and

exchange their thoughts and opinions on the important problems of the age.

I trust that these repeated meetings will gradually increase the fraternal relations between the different religionists in investigating the truths of the universe, and be instrumental in uniting all religions of the world, and in bringing all hostile nations into peaceful relations by leading them to the way of perfect justice.

**Nagarkar.** It is a great privilege to be able to stand on this noble platform. As the president has already announced to you, I represent the theistic movement of India, known in my native country as the religion of the Brahmo-Somaj. I come from the City of Bombay, the first city of the British Empire. It was only five months ago that I left my native land, and to you the Americans, who are so much accustomed to fly, as it were, on wings of the atmosphere, it would be a hard task to imagine the difficulties and the troubles that an Oriental meets when he has to bring himself over fourteen thousand miles. The Hindus have been all along confining themselves to the narrow precincts of the Indian continent, and it is only during the last hundred years or so that we have been brought into close contact with Western thought, with English civilization; and by English civilization I mean the civilization of English-speaking nations.

Here in the far West you have developed another phase of human life. You have studied outward nature. We in the East have studied the inner nature

of man. Mr Sen, more than twenty years ago, said: "Glory to the name of God in the name of the Parliament of Religions." Parliament of Religions is exactly the expression that he used on that occation in his exposition of the doctrine of the new dispensation. It simply means the Church of the Brahmo-Somaj, Church of God; so that what I wish to express to you is that I feel a peculiar pleasure in being present here on this occasion.

**Wolkonsky.** Before I speak to this imposing audience, I wish you would allow me to say one word to you personally. I am not an ecclesiastic, hence I cannot pretend to represent a Church. I am not an official delegate (at least at the religious Congress I am not), hence I have no right of representing a government. And I am not a man of science. Therefore, I appreciate all the more the great honor you do me in calling on me personally and individually in such a splendid gathering as this. It is already an honor for me to be seated among so many distinguished and prominent men, but to see my name on the programme of this solemn session—that is what I consider the highest individual honor that has ever been conferred on me; and I thank you for this honor.

Those who during the last week have had the opportunity of attending not only the congresses of one single church, but who could witness different congresses of different churches and congregations, must have been struck with a noticeable fact. They went to the Catholic Congress, and heard beautiful words of

charity and love; splendid orators invoked the blessings of Heaven upon the children of the Catholic Church, and, in powerful, eloquent terms, the listeners were entreated to love their human brothers in the name of the Catholic Church. They went to the Lutheran Congress, and heard splendid words of humanity and brotherhood; orators inspired with love and indulgence invoked the blessings of God on the children of the Lutheran Church, and taught those who were present to love their human brothers in the name of the Lutheran Church. They went to other more limited congresses, and everywhere they heard these same great words proclaiming these same great ideas and inspiring these same great feelings. They saw a Catholic archbishop go to a Jewish Congress, and with his fiery eloquence bring feelings of brotherhood to his Hebraic sisters. Not in one of these congresses did a speaker forget that he belonged to humanity, and that his own church or congregation was but a starting point, a center for farther and un limited radiation.

This is the noticeable fact that must have struck everybody; and everybody must have asked himself at the end of the week: "Why don't they come together, all these people who speak the same language? Why do not these splendid orators unite their voices in one single chorus? And if they preach the same ideas, why don't they proclaim them in the name of that same and single truth that inspires them all?"

To-day their wishes are fulfilled and beyond all expectation.

Being called to greet the present congress on the

occasion of its opening, I will take the liberty of relating to you a popular legend of my native country. The story may appear rather too humorous for the circumstance; but one of our national writers says: "Humor is an invisible tear through a visible smile"; and we think that human tears, human sorrow and pain are sacred enough to be brought even before a religious congress.

There was an old woman who for many centuries suffered tortures in the flames of hell, for she had been a great sinner during her earthly life. One day she saw far away in the distance an angel taking his flight through the blue skies, and with the whole strength of her voice she called to him. The call must have been desperate, for the angel stopped in his flight and, coming down to her, asked her what she wanted.

"When you reach the throne of God," she said, "tell Him that a miserable creature has suffered more than she can bear, and that she asks the Lord to be delivered from these tortures."

The angel promised to do so, and flew away. When he had transmitted the message, God said:

"Ask her whether she has done any good to man during her life."

The old woman strained her memory in search of a good action during her sinful past, and all at once: "I've got one!" she joyfully exclaimed; "one day I gave a carrot to a hungry beggar!"

The angel reported the answer.

"Take a carrot," said God to the angel, "stretch it out to her, let her grasp it, and if the plant is strong enough to draw her out from hell, she shall be saved."

So the angel did. The poor old woman clung to the carrot. The angel began to pull, and lo! she began to rise! But when her body was half out of the flames, she felt a weight at her feet; another sinner was clinging to her. She kicked, but it did not help; the sinner would not let go his hold, and the angel, continuing to pull, was lifting them both! But oh, another sinner clung to them, and then a third, and more, and always more—an endless chain of miserable creatures hung at the old woman's feet! The angel never ceased pulling; it did not seem to be any heavier than the small carrot could support, and they all were rising in the air! But the old woman suddenly took fright; too many people were availing themselves of her only, her last chance of salvation! And kicking and pushing those who were clinging to her, "Leave me alone," she exclaimed; "Hands off—the carrot is mine!"

No sooner had she pronounced this word "mine" than the tiny stem broke, and they all fell back to hell—and forever.

In its poetic artlessness, and popular simplicity, this legend is too eloquent to need interpretation. If any individual, any community, any congregation, any church, possesses a portion of truth and of good, let that truth shine for everybody—let that good become the property of everyone. The substitution of the word "mine" by the word "ours," and that of "ours" by the word "everyone's," this is what will secure a fruitful result to our collective efforts as well as to our individual activities.

This is why we feel happy to welcome and to greet

the opening of this congress, where in a combined effort of the representatives of all churches and religions, all that is great and good and true in each of them is brought together in the name of the same God and for the sake of the same Man.

We congratulate the president, the members, and all the listeners of this congress upon the tendency of union that has gathered them on the soil of the country whose allegorical eagle, spreading his mighty wings over the stars and stripes, holds in his powerful talons those splendid words, "*E pluribus unum.*"

**Pung Quang Yu.** On behalf of the imperial government of China, I take great pleasure in responding to the cordial words which the chairman of the general committee and others have spoken to-day. This is a great moment in the history of nations and religions. For the first time men of various faiths meet in one great hall to report what they believe and the grounds for their belief. The great sage of China, who is honored not only by the millions of our own land, but throughout the world, believed that duty was summed up in reciprocity; and I think the word reciprocity finds a new meaning and glory in the proceedings of this historic Parliament. I am glad that the great Empire of China has accepted the invitation of those who have called this Parliament and is to be represented in this great school of comparative religion. Only the happiest results will come, I am sure, from our meeting together in the spirit of friendliness. Each may learn from the other some lessons, I trust,

of charity and good-will, and discover what is excellent in other faiths than his own. In behalf of my government and people I extend to the representatives gathered in this great hall the friendliest salutations, and to those who have spoken I give my most cordial thanks.

**Bernstorff.** I come only as an individual, but in the hope that I may, perhaps, help a little to further the great object which you, who so kindly invited us, have in view. Religion, the most vital question for every human being, is generally laid aside at such gatherings and men are too apt to forget the claims of God in the bustle of life. Here is a free country, where the church is not supported by the government and yet where the churches have more influence on public life than anywhere else. It has been recognized that such a large influx of men should not meet without paying attention to the question of all questions. This Parliament is, therefore, a testimony, and one whose voice will, I trust, be heard all over the earth, that men live not by bread alone, but that the care for the immortal soul is the paramount question for every man, the question which ought to be treated before all others when men of all nations meet.

**Chakravarti.** I am here to represent a religion, the dawn of which appeared in a misty antiquity which the powerful microscope of modern research has not yet been able to discover; the depth of whose beginnings the plum-

met of history has not been able to sound. From time immemorial spirit has been represented by white, and matter has been represented by black, and the sister streams which join at the town from which I came, Allahabad, represent two sources of spirit and matter, according to the philosophy of my people. And when I think that here, in this city of Chicago, this vortex of physicality, this center of material civilization, you hold a Parliament of Religions; when I think that in the heart of the World's Fair, where abound all the excellencies of the physical world, you have provided also a hall for the feast of reason and the flow of soul,—I am once more reminded of my native land.

Why? Because here, even here, I find the same two sister streams of spirit and matter, of the intellect and physicality, joining hand and hand, representing the symbolical evolution of the universe. I need hardly tell you that, in holding this Parliament of Religions, where all the religions of the world are to be represented, you have acted worthily of the race that is in the vanguard of civilization, the chief characteristic of which, to my mind, is widening toleration, breadth of heart, and liberality toward all the different religions of the world. In allowing men of different religious opinion and holding different views as to philosophical and metaphysical problems to speak from the same platform—aye, even allowing me, who, I confess, am a heathen, as you call me—to speak from the same platform with them, you have acted in a manner worthy of the motherland of the society which I have come to represent to-day. The funda-

mental principle of that society is universal tolerance; its cardinal belief that underneath the superficial strata runs the living water of truth.

I have always felt that between India and America there was a closer bond of union in the times gone by, and I do think it is probable that there may be a subtler reason for the identity of our names than either the theory of Johnson or the mistake of Columbus can account for. It is true that I belong to a religion which is now decrepit with age, and that you belong to a race in the first flutter of life, bristling with energy. And yet you cannot be surprised at the sympathy between us, because you must have observed the secret union that sometimes exists between age and childhood.

I can see that even you are getting tired of your steam, your electricity, and the thousand different material comforts that follow these two great powers. I can see that there is a feeling of despondency coming even here—that matter, pursued however vigorously, can be only to the death of all, and it is only through the clear atmosphere of spirituality that you can mount up to the regions of peace and harmony. In the West, therefore, you have developed its material tendency. In the East we have developed a great deal of the spiritual tendency; but even in this West, as I travel from place to place, from New York to Cincinnati, and from Cincinnati to Chicago, I have observed an ever-increasing readiness of people to assimilate spiritual ideas, regardless of the source from which they emanate. This, ladies and gentlemen, I consider a most significant sign of the future, because

through this and through the mists of prejudice that still hang on the horizon will be consummated the great event of the future, the union of the East and of the West.

The East enjoys the sacred satisfaction of having given birth to all the great religions of the world, and even as the physical sun rises ever from the east, the sun of spirituality has always dawned in the east. To the West belongs the proud privilege of having advanced on the intellectual and on the moral plane, and of having supplied to the world all the various contrivances of material luxuries and of physical comfort. I look, therefore, upon a union of the East and West as a most significant event, and I look with great hope upon the day when the East and West will be like brothers helping each other, each supplying to the other what it wants—the West supplying the vigor, the youth, the power of organization, and the East opening up its inestimable treasures of a spiritual law, and which are now locked up in the treasure boxes grown rusty with age.

And I think that this day, with the sitting of the Parliament of Religions, we begin the work of building up a perennial fountain, from which will flow for the next century water of life and light and of peace, slacking the thirst of the thousands of millions that are to come after us.

**Redwood.** I represent Australasia, a country divided into various colonies, governing themselves with wonderful freedom, and, I may say without boasting, making rapid advances on the way to true civilization. I deem it

a very great honor and privilege to be present on such an occasion as this in an assembly that begins as it were on a new era for mankind — an era, I believe, of real brotherly love. It is a sad spectacle, when the mind ranges over a whole universe, to see that multitude of 1,200,000,000 of human beings created by the same God, destined to the same happiness, and yet divided by various barriers; to see that instead of love prevailing from nation to nation, there are barriers of hatred dividing them. I believe an occasion like this is the strongest possible means of removing forever such barriers.

Man is an intelligent being, and therefore he requires to know truth. He is also a moral being that is bound to live up to that truth and is bound to use his will and liberty in accordance with truth. He is bound to be a righteous being. We find in all religions a number of truths that are the foundation, the bed-rock of all morality, and we see them in the various religions throughout the world, and we can surely, without sacrificing one point of catholic morality or of truth, admire these truths revealed in some manner by God.

Man is not only a moral being, but a social being. Now the condition to make him happy and prosperous as a social being, to make him progress and go forth to conquer the world, both mentally and physically, is that he should be free, and not only be free as a man in temporal matters, but be free in religious matters. Therefore, it is to be hoped that from this day will date the dawn of that period when, throughout the whole of the universe, in every

nation, the idea of oppressing any man for his religion shall be swept away.

**Dharmapala.** I bring to you the good wishes of 475,000,000 of Buddhists, the blessings and peace of the religious founder of that system which has prevailed so many centuries in Asia, which has made Asia mild, and which is to-day, in its twenty-fourth century of existence, the prevailing religion of the country. I have sacrificed the greatest of all work to attend this Parliament. I have left the work of consolidation*—an important work which we have begun after 700 years—the work of consolidating the different Buddhist countries, which is the most important work in the history of modern Buddhism. When I read the programme of this Parliament of Religion, I saw it was simply the re-echo of a great consummation which the Indian Buddhists accomplished twenty-two centuries ago.

At that time Asoka, the great emperor, held a council in the city of Patma of 1,000 scholars, which was in session for seven months. The proceedings were epitomized and carved on rock and scattered all over the Indian peninsula and the then known globe. After the consummation of that programme the great emperor sent the gentle teachers, the mild disciples of Buddha, in the garb that you see on this platform, to instruct the world. In that plain garb they went across the deep rivers, the Himalayas, to the plains of Mongolia and the Chinese plains, and to the far-off beautiful isles, the empire of the rising sun; and the

*See page 79.

influence of that congress held twenty-two centuries ago is to-day a living power, because you everywhere see mildness in Asia.

Go to any Buddhist country and where do you find such healthy compassion and tolerance as you find there? Go to Japan, and what do you see? The noblest lessons of tolerance and gentleness. Go to any of the Buddhist countries, and you will see the carrying out of the programme adopted at the congress called by the Emperor Asoka.

Why do I come here to-day? Because I find in this new city, in this land of freedom, the very place where that programme can again be carried out. For one year I meditated whether this Parliament would be a success. Then I wrote to Dr. Barrows that this would be the proudest occasion of modern history and the crowning work of nineteen centuries. Yes, friends, if you are serious, if you are unselfish, if you are altruistic, this programme can be carried out, and the twentieth century will see the teachings of the meek and lowly Jesus accomplished.

I hope in this great city, the youngest of all cities but the greatest of all cities, this programme will be carried out, and that the name of Dr. Barrows will shine forth as the American Asoka. And I hope that the noble lessons of tolerance learned in this majestic assembly will result in the dawning of universal peace which will last for twenty centuries more—the entire world looking toward the goal of progress and singing the strain that was struck on the immortal lyre of the grand bard, Tennyson,

> "Ring out the darkness of the land,
> Ring in the Christ that is to be."

**Von Bergen.** I hope that there will be a bond of mental, spiritual affinity, between Swedes and Americans. God is not always on the side of the great warriors—the grim-visaged, powder-stained warriors—who have stood in the front ranks and kept at bay huge armies. God is not always with them, but is as often with the meek, the lowly-spirited, even as he was with the Puritans in the early days when they hewed the path of progress in the new world. There is but one God. Swedes and Americans alike share his beautiful gifts.

**Ghandi.** I, like my respected friends, Mr. Mozoomdar and others, come from India, the mother of religions. I represent Jainism, a faith older than Buddhism, similar to it in its ethics, but different from it in its psychology, and professed by 1,500,000 of India's most peaceful and law-abiding citizens. I will at present only offer on behalf of my community and their high priest, Moni Alma Ranji, whom I especially represent here, our sincere thanks for the kind welcome you have given us. This spectacle of the learned leaders of thought and religion meeting together on a common platform, and throwing light on religious problems, has been the dream of Alma Ranji's life. He has commissioned me to say to you that he offers his most cordial congratulations on his own behalf, and on behalf of the Jain community, for you, having achieved the consummation of that grand idea of convening a Parliament of Religions.

**Tcheraz.** Salutations to the new world, in the name of Armenia, the oldest country of the old world. Salutations to the American people, in the name of Armenia, which has been twice the cradle of the human race. Salutations to the Parliament of Religions, in the name of Armenia, where the religious feeling first blossomed in the enraptured heart of Adam. Salutations to every one of you, brothers and sisters, in the name of the Tigris and the Euphrates, which watered the Garden of Eden; in the name of the majestic Ararat, which was crowned by the ark of Noah; in the name of a Church which was almost contemporary with Christ.

A pious thought animated Christopher Columbus when he directed the prow of his ship toward this land of his dreams, the thought of converting the natives to the faith of the Roman Catholic Church. A still more pious thought animates you now, noble Americans, because you try to convert the whole of humanity to the dogma of universal toleration and fraternity. Old Armenia blesses this grand undertaking of young America, and wishes her to succeed in laying, on the extinguished volcanoes of religious hatred, the foundation of the temple of peace and concord.

**Vivekananda.** It fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us. I thank you in the name of the most ancient order of monks in the world: I thank you in the name of the mother of religions;

and I thank you in the name of the millions and millions of Hindoo people of all classes and sects.

My thanks, also, to some of the speakers on this platform who have told you that these men from far-off nations may well claim the honor of bearing to the different lands the idea of toleration. I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true. I belong to a religion into whose sacred language, the Sanscrit, the word exclusion is untranslatable. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. We have gathered in our bosom the purest remnant of the Israelites, a remnant which came to southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation. I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings: "As the different streams having their sources in different places all mingle their water in the sea, O Lord, so the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to thee."

The present convention, which is one of the most august assemblies ever held, is in itself a vindication, a declaration to the world of the wonderful doctrine

preached in Gita: "Whosoever comes to me, through whatsoever form I reach him, they are all struggling through paths that in the end always lead to me." Sectarianism, bigotry, and its horrible descendant, fanaticism, have possessed long this beautiful earth. It has filled the earth with violence, drenched it often and often with human blood, destroyed civilization and sent whole nations to despair. Had it not been for this horrible demon, human society would be far more advanced than it is now. But its time has come; and I fervently hope that the bell that tolled this morning in honor of this convention may be the death knell to all fanaticism, to all persecutions with the sword or the pen, and to all uncharitable feelings between persons wending their way to the same goal.

**Grant.** It seems to me that we should begin this Parliament of Religions, not with a consciousness that we are doing a great thing, but with an humble and lowly confession of sin and failure. Why have not the inhabitants of the world fallen before truth? The fault is ours. The Apostle Paul, looking back on centuries of marvelous God-guided history, saw as the key to all its maxims this: That Jehovah had stretched out his hands all day long to a disobedient and gainsaying people; that although there was always a remnant of righteousness, Israel as a nation did not understand Jehovah, and therefore failed to understand her own marvelous mission.

If St. Paul were here to-day, would he not utter the same sad confession with regard to the nineteen

centuries of Christendom? Would he not have to say that we have been proud of our Christianity, instead of allowing our Christianity to humble and crucify us; that we have boasted of Christianity as something we possessed, instead of allowing it to possess us; that we have divorced it from the moral and spiritual order of the world, instead of seeing that it is that which interpenetrates, interprets, completes, and verifies that order; and that so we have hidden its glories and obscured its power? All day long our Savior has been saying: "I have stretched out my hands to a disobedient and gainsaying people."

But, sir, the only one indispensable condition of success is that we recognize the cause of our failure, that we confess it with humble, lowly, penitent, and obedient minds, and that with quenchless western courage and faith we now go forth and do otherwise.

**Sorabji.** When we meet one another in our land the first thing we say to each other is, "Peace be with you." I say it to you to-day in all sincerity, in all love. I feel to-day that the great banner over us is the banner of love. I feel to-day more than ever that it is beautiful to belong to the family of God, to acknowledge the Lord Christ.

I would leave with you one little message from my countrywomen. When I was leaving the shores of Bombay, the women of my country wanted to know where I was going, and I told them I was going to America on a visit. They asked me whether I would be at this congress. I thought then I would only come in as one of the audience, but I have the great privilege

and honor given to me to stand here and speak to you, and I give you the message as it was given to me. The Christian women of my land said: "Give the women of America our love, and tell them that we love Jesus, and that we shall always pray that our countrywomen may do the same. Tell the women of America that we are fast being educated. We shall one day be able to stand by them and converse with them and be able to delight in all they delight in."

And so I have a message from each one of my countrywomen; and once more I will just say that I have not words enough in which to thank you for the welcome you have given to all those who have come here from the East. When I came here this morning and saw my countrymen, my heart was warmed, and I thought I would never feel homesick again, and I feel to-day as if I were at home. Seeing your kindly faces has turned away the heart-ache.

**Momerie.** I must tender my most sincere thanks to you for the honor which you have done me in inviting me to come here, and also for the many words and deeds of welcome with which I have been greeted ever since I came. I feel bound to say that there is one thing which, to me personally, casts a gloom over the brightness of the day, and that is the absence of my own archbishop. But you must not therefore think that the Church of England, as a whole, is out of sympathy with you. One of the greatest and best men the Church of England has ever had, the late Dean of Westminster, would, if he were alive to-day, have been with us, and

I believe, too, he would have succeeded in bringing with him the Archbishop of Canterbury; also many men, like Arnold, of Rugby; Frederick Robertson, of Brighton; and Frederick Maurice, who was one of my predecessors at King's College.

Of all the studies of the present day the most serious, interesting, and important is the study of comparative religion; and I believe that this object-lesson, which it is the glory of America to have provided for the world, will do far more than any private study in the seclusion of the student's own home. The report of our proceedings, which will be telegraphed all over the world, will help men by thousands and tens of thousands and hundreds of thousands to realize the truth of those grand old Bible words, that "God has never left himself without witness." It cannot be—I say it cannot be—that that new commandment was inspired when uttered by Christ and was not inspired when uttered, as it was uttered, by Confucius and by Hillel. The fact is, all religions are fundamentally more or less true, and all religions are superficially more or less false. And I suspect that the creed of the universal religion, the religion of the future, will be summed up pretty much in the words of Tennyson, words which were quoted in that magnificent address which thrilled us this morning:

> For so the whole round earth is every way
> Bound by gold chains about the feet of God.

Arnett. But Africa needs a voice. Africa has been welcomed, and it is so peculiar a thing for an African to be welcomed that I congratulate myself that I have been welcomed here to-day. I respond for the Africans in Africa, and accept your welcome on behalf of the African continent, with its millions of acres and millions of inhabitants, with its mighty forests, with its great beasts, with its great men, and its great possibilities. Though some think that Africa is in a bad way, I am one of those who have not lost faith in the possibilities of a redemption of Africa. I believe in providence and in the prophecies of God that Ethopia yet shall stretch forth her hand unto God, and, although to-day our land is in the possession of others and every foot of land and every foot of water in Africa has been appropriated by the governments of Europe, yet I remember, in the light of history, that those same nations parceled out the American continent in the past.

But America had her Jefferson. Africa in the future is to bring forth a Jefferson who will write a declaration of the independence of the dark continent. And as you had your Washington, so God will give us a Washington to lead our hosts. Or, if it please God, he may raise up not a Washington, but another Toussaint L'Ouverture, who will become the pathfinder of his country, and, with his sword, will at the head of his people, lead them to freedom and equality. He will form a republican government whose cornerstone will be religion, morality, education, and temperance, acknowledging the fatherhood of God and the

brotherhood of man, while the ten commandments and the golden rule shall be the rule of life and conduct in the great republic of redeemed Africa.

But, sir, I accept your welcome, also on behalf of the negroes of the American continent. As early as 1502 or 1503, we are told, the negroes came to this country. And we have been here ever since, and we are going to stay here, too—some of us are. Some of us will go to Africa, because we have got the spirit of Americanism, and wherever there is a possibility in sight, some of us will go. We accept your welcome to this grand assembly, and we come to you this afternoon and thank God that we meet these representatives of the different religions of the world. We meet you on the height of this Parliament of Religions and the first gathering of the peoples since the time of Noah, when Shem, Ham, and Japhet met together. I greet the children of Shem, I greet the children of Japhet, and I want you to understand that Ham is here.

I thank you that I have been chosen as the representative of the negro race in this great Parliament. I thank these representatives that have come so far to meet and to greet us of the colored race. A gentleman said to-day in this meeting that he had traveled 14,000 miles to get here. "Why," said I to myself, "that is a wonderful distance to come to meet me. I wonder if I would go that far to meet him." Yes, he says he came 14,000 miles to meet us here, and "us," in this case means me, too. Therefore, I welcome these brethren to the shores of America on behalf of 7,400,000 negroes on this continent, who by the provi-

dence of God and the power of the religion of Jesus Christ have been liberated from slavery. There is not a slave amongst us to-day, and we are glad you did not come while we were in chains, because, in that case, we could not have got here ourselves.

# HARMONY OF THE PROPHETS.

One holy Church of God appears
  Through every age and race,
Unwasted by the lapse of years,
  Unchanged by changing place.

From oldest time on farthest shores,
  Beneath the pine or palm,
One Unseen Presence she adores,
  With silence or with psalm.

Her priests are all God's faithful sons,
  To serve the world raised up;
The pure in heart her baptized ones,
  Love, her communion-cup.

The Truth is her prophetic gift,
  The Soul her sacred page;
And feet on mercy's errand swift
  Do make her pilgrimage.

SAMUEL LONGFELLOW.

## HARMONY OF THE PROPHETS.

**Gottheil.** Follow Moses to the top of the mountain, where he is alone. See the man who could stretch forth an iron hand when it was necessary, stretched on the face of the earth and seeking forgiveness for his people, and when his prayer was not answered, "O, if Thou wilt not forgive my people, then blot me out of the book that Thou hast written." So tender! And another instance: Before his death he, as you know, admonished the people in words that are immortal. After forty years of such labor as he had expended he admits that his people have learned almost nothing; and I must quote Emerson, who says: "It is in the nature of great men that they should be mis-understood." But with the tenderness, with the thoughtfulness of a father he did not scold his people before the shadow of death fell upon him. He says not, "You are ignorant," "You are hard hearted," "You are blind," "You are stubborn." Listen! "But God has not yet, my dear people, given you a heart to understand, nor eyes to see, nor ears to hear." Do you hear that tenderness in these words? "God has not given you the light you need."

They say that that man was not a man at all, but that it is the simple creation of the nation's fancy. Glorious fancy! We should worship him; for where

has the nation's love and veneration ever produced a picture like it? It appears to me as if it had been painted in three great panels. The first period, the period of storm and stress where he undertook the delivery of his people, but God was not in it and so he failed. And then the second period of retirement, of solitude, of self-absorption, of preparation for the great path. Then the final picture shows us the man of action, the man of energy, the man of insight, and the picture closes with the words: "No man knows his grave to this day." Lonely he was in life, lonely he was in death; but though no man knows his grave all the world knows his life.

Here, briefly, I will say something, as part of my duty, on the influence of Moses. I cannot circumscribe it. I know not where it ends. Every Christian church on earth and every mosque is his monument. Peace is the foundation stone, the historic foundation stone, on which they all rest; and that cross over the church on which the man is hung, which to the Christian is the symbol of Deity itself, where he said that he must die so that the law of Moses be fulfilled. And the Arabians' great master, Mohammed, is overwhelming in praise when the son of Amram comes to his mind. Five hundred millions, at least, acknowledge him their master. Five hundred millions more will bow to his name. I know not what human society can be, or become, and allow that name to be forgotten.

Are his doctrines to be abolished? For two centuries, the first two centuries of the Christian Church, no other Bible was known but the Old Testament; and to-day in every synagogue and temple and on

every day and occasion of prayer, when his own followers come to the sacred shrine, the whole mystery hidden, there is the law of Moses. And they take it in their hands—and, oh, how often I have seen in my youth that scroll bedewed with the tears of the poor suffering Jew—and they lift it up again, and say, "This is the law that Moses laid before the people of Israel." It is done so at this very moment, at this very hour of our Sabbath; and I thank God from my whole heart, and I feel inclined almost to say, "Now let thy servant go," that from the Jewish synagogue I could come here among you followers of other masters, disciples of other teachers, pilgrims from many land; that I could stand up in your midst, and, feeling that your heart and your soul and your sympathy is with me, simply repeating, "This is the law that Moses has laid before us Israelites."

Brethren, I am not speaking in the narrow spirit of rivalry; far be that from my theme. Veneration for Moses has not yet hindered me to see, to admire, and to learn from other masters; the sun has lost nothing of his glory since we know that he is not the center of the universe, and that in other fields of the infinite space there are like suns unto him. What shall hinder me to learn from the masters which you honor? I can well understand, I can honor, the man that said: "All must decrease that Christ may increase." But no true Christ ever said, "All must decrease that I may increase." And I remember the fine saying ascribed to Buddha: "I forbid you," said he to his disciples; "I forbid you to believe anything simply because I said it."

Where shall we find one that combines in his personality so many greatnesses as Moses, if I may say so? He was the liberator of his people, but he spurned crowns and scepters, and did not, as many others after him did, put a new yoke on the neck from which he had taken the old one. To every lover of the American constitution that man must be a political saint. And his republic was not of short duration. It lasted through all the storms of barbaric wars and revolutions—hundreds of years, down to the day of Samuel, that all-stout-hearted republican who could endure no kings; that man that saw so clearly what royal work would do; that man who is so wrongly judged by our Sunday-school moralities, he fought with his last breath for the independence of his people, and when the king they had chosen showed that he was not the right man he spared him not, and looked for one that should be worthy to rule his people.

But the republic he founded stands unique in the history of the world, for it was altogether based upon an idea—the idea of the unity of God and the righteousness of his will. Think of it! Among a nation escaped from bondage too degraded even to be led to war, that needed the education, the hammering, as it were, into a people for forty years, to go among them with the sublimest truth that the human mind ever can conceive and to say of them: "Though you are now benighted and enslaved, any truth that I know is not too good for you nor any child of God." Whence did the man derive that inspiration? If from the Almighty, then may we not say there arose not

another like him? And can we wonder that when he came down from the mountain the light that shone from his face was too much for the eyes of the people, and he had to cover it.

**Noguchi.** How many religions and their sects are there in the world? Thousands. Is it to be hoped that the number of religions in the world will be increased by thousands more? No. Why? If such were our hope we ought to finally bring the number of religions to as great a figure as that of the population of the world, and the priests of the various religions should not be allowed to preach for the purpose of bringing the people into their respective sects. In that case they should rather say: "Don't believe whatever we preach; get away from the church and make your own sect as we do." Is it right for the priest to say so? No.

Then, is there a hope of decreasing the number of religions? Yes. How far? To one. Why? Because the truth is only one. Each sect or religion, as its ultimate object, aims to attain truth. Geometry teaches us that the shortest distance between two points is limited to one line, so we must find out that one way of attaining the truth among the thousands of ways to which the rival religions point us; and if we cannot find out that one way among the already established religions, we must seek it in a new one. So long as we have thousands of religions the religion of the world has not yet attained its full development in all respects. If the thousands of religions do continue to develop and reach the state of full develop-

ment, there will be no more any distinction between them, or any difference between faith and reason, religion and science. This is the end at which we aim and to which we believe that we know the shortest way.

**Bevine.** The spirit of Christianity is full of simple sincerity, exalted dignity, and sweet unselfishness. It aims to impart a blessing, rather than to challenge a comparison. It is not so anxious to vindicate itself as to confer its benefits. It is not so solicitous to secure supreme honor for itself as to win its way to the heart. It does not seek to taunt, to disparage or humiliate its rival, but rather to subdue by love, attract by its own excellence and supplant by virtues of its own incomparable superiority. It is itself incapable of a spirit of rivalry, because of its own indisputable right to reign. It has no use for a sneer, it can dispense with contempt, it carries no weapons of violence, it is not given to argument, it is incapable of trickery or deceit, and it repudiates cant. It relies ever upon its own intrinsic merit and bases all its claims on its right to be heard and honored.

**Webb.** We Mussulmans firmly believe that the teachings of Moses, Abraham, Jesus, and Mohammed were substantially the same; that the followers of each truly inspired prophet have always corrupted and added, more or less, to the system he taught, and have drifted into materialistic forms and ceremonies; that the true spirit has often

been sacrificed to what may, perhaps, be called the weak conceptions of fallible humanity.

**Mercer.** My purpose is accomplished if I have won your respect and interest in the teachings of this great apostle, who, claiming to be called of the Lord to open the scriptures, presents a harmony of truths that would gather into its embrace all that is of value in every religion and open out into a career of illimitable spiritual progress.

The most unimpassioned of men, perhaps because he so well understood that his mission was not his own, but the concern of him who builds through the ages, Swedenborg wrote and published. The result is a liberty that calmly awaits the truth-seekers. If the religions of the world become disciples there, it will not be proselytism that will take them there, but the organic course of events in that providence which works on, silent but mighty, like the forces that poise planets and gravitate among the stars.

Present history shows the effect of unsuspected causes. This Parliament of Religions is itself a testimony to unseen spiritual causes, and should at least incline to belief in Swedenborg's testimony, that a way is open, both in the spiritual world and on earth, for a universal church in the faith of one visible God in whom is the invisible, imparting eternal life and enlightenment to all from every nation who believe in him and work righteousness.

**Nagarkar.** We believe that the prophets of the world—spiritual teachers such as Vyas and Buddha, Moses and Mohammed, Jesus and Zoroaster, all form a homogeneous whole. Each has to teach mankind his own message. Every prophet was sent from above with a distinct message, and it is the duty of us who live in these advanced times to put these messages together and thereby harmonise and unify the distinctive teachings of the prophets of the world. It would not do to accept the one and reject all the others, or to accept some and reject even a single one. The general truths taught by these different prophets are nearly the same in their essence; but, in the midst of all these universal truths that they taught, each has a distinctive truth to teach, and it should be our earnest purpose to find out and understand this particular truth. To me Vyas teaches how to understand and apprehend the attributes of divinity. The Jewish prophets of the Old Testament teach the idea of the sovereignty of God; they speak of God as a king, a monarch, a sovereign who rules over the affairs of mankind as nearly and as closely as an ordinary human king. Mohammed, on the other hand, most emphatically teaches the idea of the unity of God. He rebelled against the trinitarian doctrine imported into the religion of Christ through Greek and Roman influences. The monotheism of Mohammed is hard and unyielding, aggressive and almost savage.

In spite of all such errors Mohammed's ideal of the unity of God stands supreme and unchallenged in his teachings. Buddha, the great teacher of morals

and ethics, teaches in most sublime strains the doctrine of Nirvana, or self-denial and self-effacement. This principle of extreme self-abnegation means nothing more than the subjugation and conquest of our carnal self. For you know that man is a composite being. In him he has the angelic and the animal, and the spiritual training of our life means no more than subjugation of the animal and the setting free of the angelic.

So, also, Christ Jesus of Nazareth taught a sublime truth when he inculcated the noble idea of the fatherhood of God. He taught many other truths, but the fatherhood of God stands supreme above them all. The brotherhood of man is a mere corollary, or a conclusion, deduced from the idea of the fatherhood of God. Jesus taught this truth in the most emphatic language, and therefore that is the special message that he has brought to fallen humanity. In this way, by means of an honest and earnest study of the lives and teachings of different prophets of the world, we can find out the central truth of each faith. Having done this it should be our highest aim to harmonize all this and to build up our spiritual nature on them.

The religious history of the present century has most clearly shown the need and necessity of the recognition of some universal truths in religion. For the last several years there has been a ceaseless yearning, a deep longing after such a universal religion. The present Parliament of Religions, which we have been for the last few days celebrating with so much edification and ennoblement, is the clearest indication of this universal longing, and whatever the prophets of

despondency or the champions of orthodoxy may say or feel, every individual who has the least spark of spirituality alive in him must feel that this spiritual fellowship that we have enjoyed for the last few days within the precincts of this noble hall cannot but be productive of much that leads toward the establishment of universal peace and good-will among men and nations of the world.

**Chant.** That religion will hold the world at last which makes men most good and most happy. Whatever there has been in this old past of the faiths that have made men more good and more happy, that lives with us to-day and helps on the progressiveness of all that we have learned since. We have learned that religion, whatever the science of it may be, is the principle of spiritual growth. We have learned that to be religious is to be alive.

The more religion you have, the more full of life and truth you are, and the more able to give life to all those with whom you come in contact. That religion which helps us most, to the most bravery in dealing with human souls, that is the religion that will hold the world. That which makes you or me the most brave in days of failure or defeat in another human soul is the religion which is bound to conquer in the end, by whatever name you call it. And believe me, and my belief is with that of most of you here, that religion which to-day goes most bravely to the worst of all evils, goes with its splendid optimism into the darkest corners of the earth, that

is the religion of to-day, under whatever name you call it.

To-day we are beginning to understand that a system of theology that did not take and does not take into itself all that literature has given and all that art is pouring forth, all that the heart of man is yearning after, would be insufficient; and the consequence is that in and outside the churches the religousness of the world is calling for art to take her place as an exponent of religion; for nature to take her part as the great educator of men in all those feelings that are most religious as regards God. In fact, that I and you, when we want to do best for that criminal, or that outcast, or that hard one, we will learn it, not by going to schoolmasters and books, but by going right there into the solitudes of the mountains and of the lakes which our Father has made, and learn of his marvels in the wild flower and the song of the birds, and come back to our brother and say: "Is not this human soul of more value than many sparrows?"

If God so clothed the mountains, heaths, and meadows of the world, shall he not clothe these human souls with a beauty that transcends Solomon in all his glory, with a joy unspeakable and full of glory? It is the deepening, the heightening, the broadening of that that is to be the outcome of this most wonderful Parliament. Is it not that the Day of Pentecost has come back to us once again? Do we not hear them all speak with the tongue wherein we were born, this tongue of prayer, that we may know each other and go up and be more likely to get

nearer to him as the ages roll on? This Parliament will be far-reaching. There is no limit over the world to what these parliaments will mean in the impetus given to the deepening of religious life. It will be so much easier for you and me, in the years to come, to bow our heads with reverence when we catch the sound of the Moslem's prayer. It will be so much easier for you and me, in the days to come, to picture God our father answering the prayer of the Japanese in the Jap's own language. It will be so much easier for you and me to understand that God has no creed whatever, that mankind is his child and shall be one with him one day and live with him forever.

It is not the words that are the things, but it is the soul behind the words; and the soul there is behind this great Parliament of Religions to-day is this newer humility which makes me feel that I am not the custodian of all or every truth that has ever been given to the world. That God, my father, has made religious truth like the facets of the diamond, one facet reflecting one color and another another color, and it is not for me to dare to say that the particular color that my eye rests upon is the only one that the world ought to see. Thank God for these different voices that have been speaking to us this morning. Thank God out from the mummies of Egypt, out from the mosques of Syria, there have come to you and me this morning that which shall send us back to our homes more religious, in the deepest sense of the word, than we were before, and therefore better able to take up this great work of religion to the redeeming of the world out of darkness into light, out of sorrow into

happiness, out of sin and misery into the righteousness that abideth forever.

There is one voice speaking to us this morning which was laid down in the close of one of our poems, —I refer to those words of Shelley in that magnificent poem, "Prometheus Unbound." It will stand for every language in one tongue to-day and for the embodiment of the outcome of religious feeling in you and me:

> To forgive wrongs darker than death and night;
> To suffer woes that Hope thinks infinite;
> To love and bear; to hope, till Hope creates
> From her own wrecks, the thing she contemplates.
> Never to change, nor falter, nor repent.
> This like thy glory, Titan, is to be
> Good, brave, and joyous, beautiful and free;
> This is alone Life, Love, Empire, and Victory.

**Moriuchi.** The object of the Indo Busseki Kofuka society of Tokio is to restore and reestablish the holy places of Buddhism in India, and to send out a certain number of Japanese priests to perform devotional exercises in each of them, and promote the convenience of pilgrims from Japan. These holy places are Buddha Gaya, where Buddha attained to the perfect enlightenment; Kapilavastu, where Buddha was born; the Deer Park, where Buddha first preached; and Kusinagara, where Buddha entered Nirvana.

*Two thousand nine hundred and twenty years ago, that is one thousand and twenty-six years before Christ, the world-honored Prince Siddartha was born

*The chronology differs widely from that offered by western scholars, as indeed they differ from each other. See also page 53.

in the palace of his father, King Suddhodana, in Kapilavastu, the capital of the kingdom Magadha. When he was 19 years old he began to lament men's inevitable subjection to the various sufferings of sickness, old age, and death; and, discarding all his precious possessions and the heirship to the kingdom, he went into a mountain jungle to seek, by meditation and asceticism, the way of escape from these sufferings. After spending six years there and finding that the way he seeks after was not in asceticism, he went out from there and retired under the Bodhi tree of Buddhism Gaya, where at last, by profound meditation, he attained the supreme wisdom and became Buddha.

The light of truth and mercy began to shine from him over the whole world and the way of perfect emancipation was open for all human beings, so that everyone can bathe in his blessings and walk in the way of enlightenment.

When the ancient King Asoka of Magadha was converted into Buddhism he erected a large and magnificent temple over the spot, to show his gratitude to the founder of his new religion. But, sad to say, since the fierce Mohammedans invaded and laid waste the country, there being no Buddhist to guard the temple, which fell into the hands of a Brahmanist priest, who chanced to come here and seize it.

It was early in the spring of 1891 that the Japanese priest, Rev. Shaku Shoyen, in company with H. Dharmapala, of Ceylon, visited this holy ground. The great Buddha Gaya temple was carefully repaired and restored to its former state by the British government;

but they could not help being very much grieved to see it subjected to such desecration in the hands of the Brahminist Mahant, and communicated to us their earnest desire to rescue it.

With warm sympathy for them and thinking, as Sir Edwin Arnold said, that it is not right for Buddhists to leave the guardianship of the holy center of Buddhist religion of grace to the hand of a Brahminist priest, we organized this Indo Busseki Kofuka Society in Japan to accomplish the object before mentioned; in coöperation with the Maha Bodhi Society, organized by H. Dharmapala and other brothers in India. These are the outlines of the origin and object of our Indo Busseki Kofuka Society, and I believe our Buddha Gaya movement will bring people of all Buddhist countries into closer connection and be instrumental in promoting the brotherhood among the people of the whole world.—*From a letter from the Secretary.*

**Brodbeck.** Every political man who does his best for the benefit of his people is our friend. Every earnest and sincere scientist is our assistant. Every noble artist is our helpmate. Every honest business man and manufacturer, every respectable and hard-working man or woman are our coworkers. All good children are our best friends, and we are theirs. A noble father, a careful mother are inclosed in our holy circle. The honest poor, the sick and widows and orphans, the deserted and lonely people are especially welcome, and shall benefit from

our practical idealism, which means not consolation for the future, but practical help for this life.

All masters and teachers, tutors and governesses are our fellows, if they work in the spirit of our idealism. Even all priests of all religions are our friends, so far as they theoretically and practically agree with our principles. All the rich and wealthy are our friends, if they practically agree to our religion.

The new religion is not aggressive but creative and reforming. It has nothing to do with anarchism or revolutionism. It works not with force, but with organization, example, doctrine. If attacked it defends itself with all means permitted by our principles, and if undermined by secret agitation or open crime it does not give way. Faithful to idealism unto death is our device.

**Mendes.** There is a legend that when Adam and Eve were turned out of Eden or earthly Paradise, an angel smashed the gates, and the fragments flying all over the earth are the precious stones. We can carry the legend further. The precious stones were picked up by the various religions and philosophers of the world. Each claimed and claims that its own fragment alone reflects the light of heaven, forgetting the settings and incrustations which time has added. Patience, my brothers. In God's own time we shall, all of us, fit our fragments together and reconstruct the Gates of Paradise. There will be an era of reconciliation of all living faiths and systems, the era of all being in at-one-ment, or atone-

ment, with God. Through the gates shall all people pass to the foot of God's throne. The throne is called by us the mercy-seat. Name of happy augury, for God's mercy shall wipe out the record of mankind's errors and strayings, the sad story of our unbrotherly actions. Then shall we better know God's ways and behold his glory more clearly, as it is written, "They shall all know me from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity and I will remember their sins no more."

**Rexford.** The great religious teachers and founders of the world—have they not secured their immortal places in the love and veneration of mankind by teaching the people how to find and use this large beneficence of heaven? They have not created; they have discovered what existed before. Some have revealed more, others less, but all have revealed some truth of God by helping the world to see. They have asked nothing for themselves as finalities. They have lived and taught and suffered and died and risen again. That they might bring us to themselves? No, but that they might bring earth to God. "God Consciousness," to borrow a noble word from Calcutta, has been the goal of them all. It is still before all nations. There in the distance. Is it so great? Is the mountain of the Lord, rising before us into the serene and the cloudless heavens?

Let all the kingdoms and nations and religions of the world vie with each other in the rapidity of the divine ascent. Let them cast off the burdens and

break the chains which retard their progress. Our fellowship will be closer as we approach the radiant summits, and there, on the heights, we shall be one in love and one in light, for God the infinite life is there, "of whom and through whom and to whom are all things, and to whom be the glory forever."

**Shaku Shoyen.** My plea is for arbitration instead of war. I am a Buddhist, but please do not be so narrow-minded as to deny my opinion on account of the expression from the tongue of one who belongs to a different nation, different creed, and different civilization. Why? Because the truth is only one.

Our Buddha taught that all people entering into Buddhism are entirely equal in the same way as all rivers flowing into the sea become one, being all alike. He practiced this plan of brotherhood in the wide kingdom of India just 3,000 years ago. Not only Buddha alone, but Jesus Christ, as well as Confucius taught universal love and fraternity. Not only they taught, but we also acknowledge the glory of universal brotherhood. Then let us, the true followers of Buddha, the true followers of Jesus Christ, the true followers of Confucius, and the followers of truth unite ourselves for the sake of helping the helpless and living glorious lives of brotherhood under the control of truth.

**Boardman.** Jesus Christ is unifying mankind by his own teaching. Take, in way of illustration, his doctrine of love as set forth in his own mountain sermon. His beatitudes, his precepts of reconciliation, non-resistance, love of enemies, his bidding each of us use, although in solitary closet prayer, the plural, "Our, we, us." Or take, particularly, Christ's summary of his mountain teaching as set forth in his own golden rule. It is Jesus Christ's positive contribution to sociology, or the philosophy of society.

In the matter of the "solidarity of the nations," Paul, the Jew apostle to the Gentiles, towers over every other human hero, being himself the first conspicuous human deputy to "The parliament of man, the federation of the world."

Do you, then, not see that when every human being believes in Christ's doctrine of mankind, as set forth in his missionary commission, all mankind will indeed become one blessed unity?

Or take Christ's doctrine of the church, as set forth in his own parable of the sheep and the goats, a wonderful parable, the magnificent catholicity of which we miss, because our commentators and theologians, in their anxiety for standards, insist on applying it only to the good and the bad living in Christian lands, whereas it is a parable of all nations in all times.

What unspeakable catholicity on the part of the son of man! Oh, that his church had caught more of his spirit; even as his apostle Peter did when, discerning the unconscious Christianity of heathen

Cornelius, he exclaimed: "Of a truth I perceive that God is no respecter of persons; but that in every nation he that feareth him, and worketh righteousness, is acceptable to him."

Do you see, then, that when every human being recognizes in every ministering service to others a personal ministry to Jesus Christ himself, all mankind will indeed become one blessed unity?

Once more, and in a general summary of Christ's teaching, take his own epitome of the law as set forth in his answer to the lawyer's question: "Master, which is the greatest of the commandments?" And the master's answer was this: "Thou shalt love the the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first and great commandment. And a second like unto it is this: Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law and the prophets."

Not that these two commandments are really two; they are simply a twofold commandment; each is the complement of the other; both being the obverse and the reverse legends engraved on the golden medallion of God's will. In other words, there is no real difference between Christianity and morality; for Christianity is morality looking Godward, morality is Christianity looking manward. Christianity is morality celestialized. Thus on this twofold commandment of love to God and love to man hangs, as a mighty portal hangs on its two massive hinges, not only the whole Bible from Genesis to Apocalypse, but also all true morality, natural as well as revealed,

or, to express myself in language suggested by the undulatory theory: Love is the ethereal medium pervading God's moral universe, by means of which are propagated the motions of his impulses, the heat of his grace, the light of his truth, the electricity of his activities, the magnetism of his nature, the affinities of his character, the gravitation of his will. In brief, love is the very definition of Deity himself: "God is love; and he that abideth in love abideth in God and God in him."

> I'm apt to think the man
> That could surround the sum of things, and spy
> The heart of God, and secrets of his empire,
> Would speak but love. With him the bright result
> Would change the hue of intermediate scenes,
> And make one thing of all theology.

Do you not, then, see that when every human being loves the Lord his God with all his heart and his neighbor as his own self all mankind will indeed become one blessed unity?

**Toki.** Should I speak from the side of goodness I should say that Buddhism teaches ten commandments, such as not to kill, not to steal, not to commit adultery, not to tell a falsehood, not to joke, not to speak evil of others, not to use double tongue, not to be greedy, neither be stingy, not to be cruel. Such commandments guide us into morality and goodness kindly and minutely by regulating our every-day personal action. Such commandments, by pacifying, purifying, and enlightening our passions, as well as our wisdom, shall in the run of its course make the present society, which is full of vice, hatred,

and struggles of race, just like hungry dogs or wolves, a holy paradise of purity, peace, and love. The regulating power of such commandments shall turn this troublesome world into the spiritual kingdom of fraternity and humanity.

You see that Buddhism does not quarrel with other religions about the truth. If there were a religion which teaches the truth in the same way Buddhism regards it as the truth of Buddhism disguised under the garment of the other religion. Buddhism never cares what the outside garment may be. It only aims to promote the purity and morality of mankind. It never asks who discovered it ? It only appreciates the goodness and righteousness. It helps the others in the purification of mankind. Buddha himself called Buddhism "a round,circulating religion," which means the truth common to every religion, regardless of the outside garment. The absolute truth must not be regarded as the monopolization of one religion of other. The truth is the broadest and widest. In short, Buddha teaches us that Buddhism is truth, the goddess of truth who is common to every religion, but who showed her true phase to us through the Buddha.

And now let me tell you that this Buddhism has been a living spirit and nationality of our beloved Japan for so many years, and will be forever. Consequently, the Japanese people, who have been constantly guided by this beautiful star of truth, Buddha, are very hospitable to other religions and countries and are entirely different from some other obstinate nations. I say this without the least boast.

Nay, I say this from simplicity and purity of mind. The Japanese of thirty years since—that is since we opened our country for foreigners—will prove to you that our country is quite unequaled in the way of picking up what is good and right, even though done by others. We never say, who invented this? Which country brought that? The things of good nature have been most heartily accepted by us, regardless of race and nationality. Is this not the precious gift of the truth of Buddhism, the spirit of our country?

I have no time to count, one by one, what Buddhism has done for Japan during the past eleven hundred years. But one word is enough—Buddhism is the spirit of Japan; her nationality is Buddhism. This is the true state of Japan. But it is a pity that we see some false and obstinate religionists, who, comparing these promising Japanese with the south islanders, have been so carelessly trying to introduce some false religion into our country. As I said before, we Buddhists welcome any who are earnest seekers after the truth, but can we keep silent to see the falsehood disturbing the peace and nationality of our country? The hateful rumor of the collision taking place between the two parties is sometimes spread abroad. We, from the standpoint of love to our country, cannot overlook this falsehood and violation of peace and fraternity. Do you think it is right for one to urge upon a stranger to believe what he does not like, and call that stranger foolish, barbarous, ignorant and obstinate on account of the latter's denying the proposition made by the former? Do you think it is right for the former to excite the latter

by calling so many names and producing social disorder? I should say that such a one as that is against peace, love and order, fraternity and humanity. I should say that such a one as that is against the truth. He who is against the truth had better die. Justice does conquer injustice, and we are glad to see that the cloud of falsehood is gradually disappearing before the light of truth. Also you ladies and gentlemen who are assembled now here are the friends of truth. Nay, you are amidst the truth. You breathe the truth as you do the air. And you surely indorse my opinion, because it is nothing but the truth.

**Dharmapala.** Here are some Buddhist teachings, as given in the words of Jesus, and claimed by Christianity:

"Whosoever cometh to me and heareth my sayings and doeth them, he is like a man which built a house and laid the foundation on a rock.

Why call ye me lord and do not the things which I say?

Judge not, condemn not, forgive.

Love your enemies and do good, hoping for nothing again, and your reward shall be great.

Blessed are they that hear the word of God and keep it.

Be ready, for the Son of Man cometh at an hour when ye think not.

Sell all that ye have and give it to the poor.

Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him: Thou fool, this night thy soul shall

be required of thee, then whose shall these things be which thou hast provided?

The life is more than meat and the body more than raiment. Whosoever he be of you that forsaketh not all that he hath he cannot be my disciple.

He that is faithful in that which is least is faithful in much.

Whosoever shall save his life shall lose it, and whosoever shall lose his life shall preserve it.

For behold the kingdom of God is within you.

There is no man that hath left house or parents or brethren or wife or children for the kingdom of God's sake who shall not receive manifold more in this present time.

Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life. Watch ye therefore and pray always."

Here are some Buddhist teachings for comparison:

"Hatred does not cease by hatred at any time. Hatred ceases by love. This is an ancient law. Let us live happily, not hating those who hate us. Among men who hate us, let us live free from hatred. Let one overcome anger by love. Let him overcome evil by good. Let him overcome the greedy by liberality. Let the liar he overcome by truth.

As the bee, injuring not the flower, its color or scent, flies away, taking the nectar, so let the wise man dwell upon the earth.

Like a beautiful flower, full of color and full of scent, the fine words of him who acts accordingly are full of fruit.

Let him speak the truth, let him not yield to anger, let him give when asked, even from the little he has. By these things he will enter heaven.

The man who has transgressed one law and speaks lies and denies a future world, there is no sin he could not do.

The real treasure is that laid up through charity and piety, temperance and self control; the treasure thus hid is secured, and passes not away.

He who controls his tongue, speaks wisely and is not puffed up ; who holds up the torch to enlighten the world, his word is sweet.

Let his livelihood be kindness, his conduct rignteousness. Then in the fullness of gladness, he will make an end of grief.

He who is tranquil and has completed his course, who sees truth as it really is, but is not partial when there are persons of different faith to be dealt with, who with firm mind overcomes ill-will and covetousness, he is a true disciple.

As a mother, even at the risk of her own life, protects her son, her only son, so let each one cultivate good will without measure among all beings."

Human brotherhood forms the fundamental teaching of Buddha, universal love and sympathy with all mankind and with animal life. Everyone is enjoined to love all beings as a mother loves her only child and takes care of it even at the risk of her life. The realization of the ideal of brotherhood is obtained when the first stage of holiness is realized. The idea of separation is destroyed and the oneness of life is recognized. There is no pessimism in the teachings

of Buddha, for he strictly enjoins on his holy disciples not even to suggest to others that life is not worth living. On the contrary, the usefulness of life is emphasized for the sake of doing good to self and humanity.

From the fetich-worshiping savage to the highest type of humanity man naturally yearns for something better. And it is for this reason that Buddha inculcated the necessity for self-reliance and independent thought. To guide humanity in the right path, a Tathagata (Messiah) appears from time to time.

The teachings of the Buddha on evolution are clear and expansive. We are asked to look upon the cosmos "as a continuous process unfolding itself in regular order in obedience to natural laws. We see in it all, not a yawning chaos restrained by the constant interference from without of a wise and beneficent external power, but a vast aggregate of original elements perpetually working out their own fresh redistribution in accordance with their own inherent energies. He regards the cosmos as an almost infinite collection of material, animated by an almost infinite sum total of energy," which is called Akasa. I have used the above definition of evolution as given by Grant Allen in his "Life of Darwin," as it beautifully expresses the generalized idea of Buddhism. We do not postulate that man's evolution began from the protoplasmic stage; but we are asked not to speculate on the origin of life, on the origin of the law of cause and effect, etc. So far as this great law is concerned we say that it controls the phenomena of human life

as well as those of external nature, the whole knowable universe forms one undivided whole.

To the ordinary householder, whose highest happiness consists in being wealthy here and in heaven hereafter, Buddha inculcated a simple code of morality. The student of Buddha's religion, from destroying life lays aside the club and weapon. He is modest and full of pity. He is compassionate to all creatures that have life. He abstains from theft, and he passes his life in honesty and purity of heart. He lives a life of chastity and purity. He abstains from falsehood and injures not his fellow-man by deceit. Putting away slander he abstains from calumny. He is a peacemaker, a speaker of words that make for peace. Whatever word is humane, pleasant to the ear, lovely, reaching to the heart, such are the words he speaks. He abstains from harsh language. He abstains from foolish talk, he abstains from intoxicants and stupefying drugs.

The student of the religion of Buddha, when he has faith in him, thinks "full of hindrances in household life is a path defiled by passion. Pure as the air is the life of him who has renounced all worldly things. How difficult it is for the man who dwells at home to live the higher life in all its fullness, in all its purity, in all its freedom. Let me then cut off my hair and beard, let me clothe myself in orange colored robes, let me go forth from a household life into the homeless state." He finds Buddha, forsaking his portion of wealth, forsaking his circle of relatives, he cuts off his hair and beard, he clothes himself in the orange-colored robes and he goes into the homeless

state, and then he passes a life of self-restraint, according to the rules of the order of the blessed one. Uprightness is his object, and he sees danger in the least of those things he should avoid. He encompasses himself with holiness, in word and deed. He sustains his life by means that are quite pure. Good is his conduct, guarded the door of his senses, mindful and self-possessed, he is altogether happy.

The student of pure religion abstains from earning a livelihood by the practice of low and lying arts, viz., all divination, interpretation of dreams, palmistry, astrology, crystal prophesying, charms of all sorts. Buddha also says :

"Just as a mighty trumpeter makes himself heard in all the four directions without difficulty, even so of all things that have life, there is not one that the student passes by or leaves aside, but regards them all with mind set free and deep-felt pity, sympathy, and equanimity. He lets his mind pervade the whole world with thoughts of love."—*Buddhism and Christianity Compared.*

**Barrows.** Cherishing the light which God has given us and eager to send this light every-whither, we do not believe that God, the eternal spirit, has left himself without witness in non-Christian nations. There is a divine light enlightening every man.

> One accent of the holy ghost
> The heedless world has never lost.

Professor Max Müller, of Oxford, who has been a friend of our movement and has sent a contribution

to this parliament, has gathered together in his last volume a collection of prayers, Egyptian, Accadian, Babylonian, Vedic, Avestic, Chinese, Mohammedan and modern Hindu, which make it perfectly clear that the sun which shone over Bethlehem and Calvary has cast some celestial illumination and called forth some devout and holy aspirations by the Nile and the Ganges, in the deserts of Arabia, and by the waves of the Yellow Sea.

It is perfectly evident to all illuminated minds that we should cherish loving thoughts of all people and humane views of all the great and lasting religions, and that whoever would advance the cause of his own faith must first discover and gratefully acknowledge the truths contained in other faiths.

It seems to me that the spirits of just and good men hover over this assembly. I believe that the spirit of Paul is here, the zealous missionary of Christ, whose courtesy, wisdom, and unbounded tact were manifest when he preached Jesus and the resurrection beneath the shadows of the Parthenon. I believe the spirit of the wise and humane, Buddha is here, and of Sokrates, the searcher after truth, and of Jeremy Taylor and John Milton and Roger Williams and Lessing, the great apostles of toleration. I believe that the spirit of Abraham Lincoln, who sought for a church founded on love for God and man, is not far from us, and the spirit of Tennyson and Whittier and of Phillips Brooks, who looked forward to this Parliament as the realization of a noble idea.

When, a few days ago, I met for the first time the delegates who have come to us from Japan, and

shortly after the delegates who have come to us from India, I felt that the arms of human brotherhood had reached almost around the globe. But there is something stronger than human love and fellowship, and what gives us the most hope and happiness to-day is our confidence that

> The whole round world is every way
> Bound by gold chains about the feet of God.

*—From the Chairman's Opening Address.*

# HOLY BIBLES.

Out from the heart of nature rolled
The burdens of the Bible old;
The litanies of nations came,
Like the volcano's tongue of flame,
Up from the burning core below,—
The canticles of love and woe.

The word unto the prophet spoken
Was writ on tables yet unbroken;
The word by seers or sybils told,
In groves of oak, or fanes of gold,
Still floats upon the morning wind,
Still whispers to the willing mind.
One accent of the Holy Ghost
The heedless world hath never lost.

R. W. EMERSON.

## HOLY BIBLES.

**Drummond.** True science is as much the friend of true religion as any branch of truth, and in all the struggles between them in the past they have both come out enriched, purified and enlarged. Evolution, has swept over the doctrine of creation, and left it untouched except for the better. Science has discovered how God made the world.

Fifty years ago Darwin wrote in dismay to Hooker that the old theory of specific creation, that God made all species apart and introduced them into the world one by one, was melting away before his eyes. One of the last books on Darwinism, that of Alfred Wallace, says in its opening chapter these words: "The whole scientific and literary world, even the whole educated public, accepts as a matter of common knowledge the origin of species from other like species by the ordinary processes of natural birth."

Theology, after a period of hesitation, accepts this version. There is only one theory of creation in the field, and that is evolution. Evolution has discovered nothing new and professes to know nothing new. Evolution, instead of being opposed to creation, assumes creation. Law is not the cause of the order of the world, but the expression of it. Evolution only professes to give an account of the develop-

ment of the world; it does not offer to account for it.

Some of the protests of science against theism are directed, not against true theism, but against its superstitious and irrational forms, which it is the business of science to question. What Tyndall calls a fierce and distorted theism is as much the enemy of Christianity as of science; and if science can help Christianity to destroy it it does well. What we have really to fight against is both unfounded belief and unfounded unbelief, and there is perhaps just as much of one as of the other floating in current literature. As Mr. Ruskin says: "You have to guard against the darkness of the two opposite prides — the pride of faith, which imagines that the character of the deity can be proved by its convictions, and the pride of science, which imagines that the deity can be explained by its analysis."

As to the specific revelations of the Old and New Testaments, evolution has already given the world what amounts to a new Bible. Its peculiarity is, that in its form it is like the world in which it is found. It is a word, but its root is now known, and we have other words from the same root. Its substance is still the unchanged language of heaven, yet it is written in a familiar tongue. This Bible is not a book which has been made—it has grown. Hence it is no longer a mere word book nor a compendium of doctrines, but a nursery of growing truths.

Like nature, it has successive strata and valley and hilltop and atmosphere, and rivers are flowing still, and here and there a place which is a desert, and fos-

sils, whose true forms are the stepping-stones to higher things. It is a record of inspired deeds as well as of inspired words, a series of inspired facts in the matrix of human history. This is not the product of any destructive movement, nor is this transformed book in any sense a mutilated Bible. All this change has taken place, it may be without the elimination of a book or the loss of an important word. It is simply a transformation by a method whose main warrant is that the book lend itself to it. Other questions are moving the world just now, but one has only time to name them. The doctrine of immortality, the relation of the person of Christ to evolution, and the operation of the holy spirit are attracting attention and lines of new thought have ever been suggested.—*Christianity and Evolution.*

**Carpenter.** The congress which I have the honor to address in this paper is a unique assemblage. It could not have met before the nineteenth century, and no country in the world possesses the needful boldness of conception and organizing energy save the United States of America. History does indeed record other endeavors to bring the religions of the world into line. The Christian fathers of the fourth century credited Demetrius Phalereus, the large-minded librarian of Ptolemy Philadelphus, about 250 B. C., with the attempt to procure the sacred books not only of the Jews, but also of the Ethiopians, Indians, Persians, Elamites, Babylonians, Assyrians, Chaldeans, Romans, Phœnecians, Syrians, and Greeks. The great Em-

peror Akba (the contemporary of Queen Elizabeth) invited to his court Jews, Christians, Mohammedans, Brahmins, and Zoroastrians. He listened to their discussions, he weighed their arguments, until, says one of the native historians, there grew gradually as the outline on a stone the conviction in his heart that there were sensible men in all religions. Different indeed is this from the curt condemnation by the English lexicographer, Samuel Johnson, who said, a hundred years ago: "There are two objects of curiosity, the Christian world and the Mohammedan world, all the rest may be considered barbarous." This congress meets, I trust, in the spirit of that wise old man who wrote: "One is born a Pagan, another a Jew, a third a Mussulman. The true philosopher sees in each a fellow seeking after God." With this conviction of the sympathy of religions, I offer some remarks founded on the study of the world's sacred books.

One after another, our age has witnessed the resurrection of ancient literatures. Philology has put the key of language into our hands. Shrine after shrine in the world's great temple has been entered; the songs of praise, the commands of law, the litanies of penitence have been fetched from the tombs of the Nile or the mounds of Mesopotamia, or the sanctuaries of the Ganges. The Bible of humanity has been recorded. What will it teach us? I desire to suggest to this congress that it brings home the need of a conception of revelation unconfined to any particular religion, but capable of application in diverse modes to all.

The sacred books of the world are necessarily varied in character and contents. Yet no group of scriptures fails to recognize in the long run the supreme importance of conduct. Here is that which in the control of action, speech, and thought is of the highest significance for life. This consciousness sometimes lights up even the most arid wastes of sacrificial detail.

All nations do not pass through the same stages of moral evolution within the same periods or mark them by the same crises. The development of one is slower, of another more swift. One people seems to remain stationary for milleniums, another advances with each century. But in so far as they have both consciously reached the same moral relations and attained the same insight the ethical truth which they have gained has the same validity. Enter an Egyptian tomb of the century of Moses' birth, and you will find that the soul as it came before the judges in the other world was summoned to declare its innocence in such words as these: "I am not a doer of what is wrong, I am not a robber, I am not a murderer, I am not a liar, I am not unchaste, I am not the causer of others' tears." Is the standard of duty here implied less noble than that of the decalogue? Are we to depress the one as human and exalt the other as divine? More than five hundred years before Christ the Chinese sage, Lao-Tsze, bade his disciples, "Recompense injury with kindness"; and at the same great era, faithful in noble utterance, Gautama the Buddha said, "Let man overcome anger by liberality and the liar by truth." Is this less a revelation of a higher ideal than the injunc-

tion of Jesus, "Resist not evil, but whosoever smiteth thee on thy right cheek turn to him the other also." The fact surely is that we cannot draw any partition line through the phenomena of the moral life and affirm that on one side lie the generalizations of earthly reason, and on the other the declarations of heavenly truth. The utterances in which the heart of man has embodied its glimpses of the higher vision are not all of equal merit, but they must be explained in the same way. The moralists of the Flowery Land, even before Confucius, were not slow to perceive this, though they could not apply it over so wide a range as that now open to us. Heaven in giving birth to the multitudes of the people, to every faculty and relationship affixed its law. The people possess this normal virtue.

In the ancient records gathered up in the Shu King, the Duke of Chow related how Hea would not follow the leading of Shang Ti—supreme ruler of God. "In the daily business of life and the most common actions," wrote the commentator, "we feel, as it were, an influence exerted on the intelligence, the emotions, and the heart. Even the most stupid are not without their gleams of light." This is the leading idea of Ti, and there is no place where it is not felt. Modern ethical theory, in the forms which it has assumed at the hands of Butler, Kant, and Martineau, recognizes this element.

Theologies may be many, but religion is but one. It was after this that the Vedic seers were groping when they looked at the varied worship around them, and cried: "They call him Indra, Mitra, Varuna,

Agni ; sages name variously him who is but one "; or again, " The sages in their hymns give many forms to him who is but one." It was this essential fact with which the early Christians were confronted as they saw that the Greek poets and philosophers had reached truths about the being of God not at all unlike those of Moses and the prophets. Their solution was worthy of freedom and universality of the spirit of Jesus. They were for recognizing and welcoming truth wherever they found it, and they referred it without hesitation to the ultimate source of wisdom and knowledge, the Logos, at once the minor thought and the uttered word of God. The martyr Justin affirmed that the Logos had worked through Socrates, as it had been present in Jesus ; nay, with a wider outlook, he spoke of the seed of the Logos implanted in every race of man. In virtue of this fellowship, therefore, all truth was revelation and akin to Christ himself. " Whatever things were said among all men are the property of us Christians." The Alexandrian teachers shared the same conception. The divine intelligence pervaded human life and history,and showed itself in all that was best in beauty, goodness, truth. The way of truth was like a mighty river ever flowing, and as it passed it was ever receiving fresh streams on this side and that. Nay, so clear in Clement's view was the work of Greek philosophy that he not only regarded it like law and gospel as a gift of God, it was an actual covenant as much as that of Sinai, possessed of its own justifying power, or following the great generalization of St. Paul. The law was a tutor to bring the Jews to Christ. Clement added that phi-

losophy wrought the same heaven-appointed service for the Greeks. May we not use the same great conception over other fields of the history of religion? "In all ages," affirmed the author of the wisdom of Solomon, "wisdom entering into holy souls maketh them friends of God and prophets." So we may claim in its wisest application the saying of Mohammed: "Every nation has a creator of the heavens—to which they turn in prayer—it is God who turneth them toward it. Hasten, then, emulously after good wheresoever ye be. God will one day bring you all together."

We shall no longer, then, speak like a distinguished Oxford professor of the three chief false religions—Brahmanism, Buddhism, Islam. In so far as the soul discerns God, the reverence, adoration, trust, which constitutes the moral and spiritual elements of its faith, are in fact identical through every variety of creed. They may be more or less clearly articulate, less or more crude and confused, or pure and elevated, but they are in substance the same.—*Lessons from the Sacred Books of the World.*

**Kohler.** Cut loose from the rest of the Biblical writings, many a passage concerning God and man still has an exclusively national character, betraying narrowness of view. But presented and read in its entirety, the Bible begins and ends with man. Do not the prophets weep, pray, and hope for the Gentiles as well as for Israel? Do not the Psalms voice the longing and yearning of man? What is Job but the type of suffering, struggling, and

self-asserting man? It is the wisdom, the doubt and the pure love of man that King Solomon voices in prose and poetry; neither is true priesthood, nor prophecy, monopolized by the tribe of Abraham. Behold Melchisedec, Salem's priest, holding up his hand to bless the patriarch! And do not Balaam's prophetic words match those of any of Israel's seers? None can read the Bible with sympathetic spirit but feel that the wine garnered therein is stronger than the vessel containing it; that the Jew who speaks and acts, preaches and prophesies, therein represents the interests and principles of humanity. When the Book of Books was handed forth to the world it was offered in the words of God to Abraham to be a blessing to all families of man on earth; it was to give man one God, one hope, and one goal and destiny. Only the monotheistic faith of the Bible established the bonds of human brotherhood. It was the consciousness of God's indwelling in man or the Biblical teaching of man's being God's child that rendered humanity one.

There is no partiality with God. The weaker member of the human household, therefore, must be treated with greater compassion and love, and every inequality adjusted as far as our powers reach. "If thou seest one in distress, ask not who he is. Even though he be thine enemy, he is still thy brother, appeals to thy sympathy; thou canst not hide thine eyes; I, thy God, see thee." Alongside of this Mosaic law can the question be yet asked: Who is my neighbor? Thou mayst not love him because he hateth thee. Yet, as fellow-man, thou must put thyself into his place and thou darest no longer harm

nor hate him. Even if he be a criminal, he is thy brother still, claiming sympathy and leniency. Sinner or stranger, slave or sufferer, skeptic or saint, he is son of the same Father in heaven. The God who hath once redeemed thee will also redeem him.

Are these principles and maxims of the New Testament? I read them in the Old. I learned them from the Talmud. I found their faint echo in the Koran. The Merciful One of Mohammed enjoins charity and compassion no less than does the Holy One of Isaiah and the Heavenly Father of Jesus. We have been too rash, too harsh, too uncharitable in judging other sects and creeds. "We men judge nations and classes too often by the bad examples they produce; God judges them by their best and noblest types," is an exquisite saying of the Rabbis. Is there a race or a religion that does not cultivate one great virtue to unlock the gates of bliss for all its followers? Hear the Psalmist exclaim: "This is the gate of the Lord; the righteous enter into it." No priest, nor Levite, nor Israel's people enjoy any privilege there. The kind Samaritan, as Jesus puts it in his parable; the good and just among all men, as the Rabbis express it find admission. No monopoly of salvation for any creed. Righteousness opens the door for all nations.

Is this platform not broad enough to hold every creed? Must not every system of ethics find a place in this great brotherhood with whatever virtue or ideal it emphasizes? Is here not scope given for every honest endeavor and each human craving for whatever cheers and inspires, ennobles and refines

man, for every vocation, profession, or skill; for whatever lifts dust-born man to higher standards of goodness, to higher states of blessedness?

Too long, indeed, have Chinese walls, reared by nations and sects, kept man from his brother, to rend humanity asunder. Will the principle of toleration suffice? Or shall Lessing's parable of the three rings plead for equality of church, mosque, and synagogue? What, then, about the rest of the creeds, the great Parliament of Religions? And what a poor plea for the father, if, from love, he cheats his children, to find at the end he has but cheated himself of their love. No. Either all the rings are genuine and have the magic power of love, or the father is himself a fraud. Trust and love, in order to enrich and uplift, must be firm and immutable, as God himself. If truth, love, and justice be the goal, they must be my fellow-man's as well as mine. And should not every act and every step of man and humanity lead onward to Zion's hill, which shall stand high above all mounts of vision and aspíration, above every single truth and knowledge, faith and hope, the mountain of the Lord.

**Faber.** In order to show the greater contrast in modern China and its Confucianism compared with China in the times of Confucius and Mencius and their teachings, it seems best to invite both Confucius and Mencius to a short visit in the Middle Kingdom. On their arrival Mencius began to congratulate his great master on the success of his sage teachings, but Confucius would not accept congratulations until he had learned the cause of the success.

He found that the spread of Confucianism was brought about, not by the peaceful attraction of neighboring states, but by bloody wars and suppression. The constitution of the state was changed and ruins were everywhere. He noticed splendid temples dedicated to gods he had never heard of, while around these magnificent homes lived people who were poor and famine-stricken or who spent their lives opium-smoking and gambling. He found that benevolent institutions were mismanaged and that the money which belonged to the poor found its way into the pockets of the respectable managers dressed in long silk robes.

There had been changes in dress which chilled the hearts of Confucius and Mencius. They sighed when they saw women with distorted feet and men wearing queues. As they wandered along they found that sacrifices were made at graves, and that everyone bowed down before the genii of good luck. In the colleges they found that most of the time was spent in empty routine and phraseology. There was no basis for the formation of character.

Passing by a large bookstore they entered and looked about them in surprise at the thousands of books on the shelves. "Alas!" said Confucius, "I find here the same state of things I found in China twenty-four hundred years ago. The very thing that induced me to clear the ancient literature of thousands of useless works, retaining only a few, filling five volumes, worthy to be transmitted to after ages. Is nothing left of my spirit among the myriads of scholars professing to be my followers? Why do they not

clear away the heaps of rubbish that have accumulated during twenty centuries? They should transmit the essence of former ages to the young generation as an inheritance of wisdom which they have put into practice, and so increase."

Going into a gentleman's house, they were invited to take chairs, and looked in vain for the mat spread on the ground. Tobacco pipes were handed to the sages, but they declined to smoke, saying that the ancients valued pure air most highly. Seeing many arches erected in honor of famous women, they wondered that the fame of women should enter the streets and be proclaimed on highways. "The rule of antiquity is," said Confucius, "that nothing should be known of women outside the female departments, either good or evil." Then they found out that most of the arches were for females who had committed suicide, or who had cut a little flesh from their own bodies, from the arm or the thigh, as medicine for a sick parent. Others had refused marriage to nurse their old parents. Arches were erected to a few who had reached an old age, and to a very few who had performed charitable works.

Neither Confucius nor Mencius raised any objection to these arches, though they did not agree to some of the reasons given for their erection. They did not approve of the imperial sanction of the Taoist pope, the favors shown to Buddhism, and especially to the Lamas in Peking, the widespread superstition of spiritism, the worship of animals, fortune telling, excesses and abuses in ancestral worship, theatrical performances, dragon festivals, idol processions, and

displays in the street, infanticide, prostitution, retribution made a prominent move in morals, codification of penal law, publication of the statutes of the empire and cessation of the imperial tours of inspection.

Then they noted the progress of the West, the railroads, the steam engines and steamers of immense size moving on quickly even against wind and tide. "Oh, my little children," said Confucius, "all ye who honor my name, the people of the West are in advance of you as the ancients were in advance of the rest of the world. Therefore, learn what they have good, and correct their evil by what you have better. This is my meaning of the great principle of reciprocity."

**Briggs.** We are living in a scientific age, which demands that every traditional statement shall be tested. Science explores the earth in its height and breadth in search of truth; it explores the heavens in order to solve the mysteries of the universe; it investigates all the monuments of history, whether of stone or of metal; and that man must be lacking in intelligence, or in observation at least, who imagines that the sacred books of the Christian religion, or the institutions of the Christian church shall escape the criticism of this age. It will not do to oppose science with religion or criticism with faith.

Criticism makes it evident that the faith which shrinks from criticism is a faith so weak and uncertain that it excites suspicion as to its life and reality. Science goes on confident that every form of religion which resists this criticism will ere long crumble into dust. All departments of human investigation sooner

or later come in contact with the Christian scriptures; all find something that accords with them or conflicts with them, and the question forces itself upon us, can we maintain the truthfulness of the Holy Scriptures in the face of modern science? We are obliged to admit that there are scientific errors in the Bible, errors of astronomy, geology, zoology, botany, and anthropology. In all these respects there is no evidence that the authors of the Scriptures had any other knowledge than that possessed by their contemporaries Their statements are such as indicate ordinary observation of the phenomena of life. They had not that insight, that grasp of conception and power of expression in these matters which they exhibited when writing concerning matters of religion.

Tiele. What should be done first of all is to trace religion in the course of its development, that is to say in its life, to inquire what every family of religions, as for instance the Aryan and Semitic, what every particular religion, what the great religious persons have contributed to this development, to what laws and conditions this development is subjected, and in what it really consists? Next the religious phenomena, ideas and dogmas, feeling and inclinations, forms of worship and religious acts are to be examined, to know from what wants of the soul they have sprung and of what aspirations they are the expression. But these researches, without which one can not penetrate into the nature of religion nor form a conception of its origin, can not bear lasting fruit, unless the compara-

tive study of religious individualities lie at the root of them.

It is not required of every student of the science of religion that he should be an architect; yet, though his study may be confined within the narrow bounds of a small section, if he does not lose sight of the chief purpose, and if he applies the right method, he too will contribute not unworthily to the great common work.—*The Study of Comparative Theology.*

**Lyon.** Where shall one go, if not to the Bible, to find the noblest literature of the soul? Where shall one find so well expressed as in the Psalms the longing for God and a deep satisfaction in his presence? Where is burning indignation against wrong-doing more strongly portrayed than in the Prophets? Where such a picture as the Gospel gives of love that consumes itself in sacrifice? The highest hopes and moods of the soul reached such attainment among the Jews two thousand years ago that the intervening ages have not yet shown one step in advance.

Viewed as a handbook of ethics the Bible has a power second only to its exalted position as a classic of the soul. The "ten words," though negatively expressed, are, in their second half, an admirable statement of the fundamental relations of man to man. Paul's eulogy of love is an unmatched masterpiece of the foundation principle of right living. The adoption of the golden rule by all men would banish crime and convert earth into a paradise.

The characters depicted in the Bible are in their

way no less effective than the teachings regarding ethics and religion. Indeed, that which is so admirable in these characters is the rare combination of ethics and religion, which finds in them expression. In Abraham we see hospitality and faith attaining to adequate expression. Moses is the pattern of the unselfish, state-building patriot, who despised hardships because "he endured as seeing him who is invisible." Jeremiah will forever be inspiration to reformers whose lot is cast in degenerate days. Paul is the synonym of self-denying zeal, which can be content with nothing less than a gigantic effort to carry good news to the entire world.—*Jewish Contributions to Civilization.*

**Mendes.** What if the deathless Jew be present then among the earth's peoples? Would ye begrudge his presence? His work in the world, the Bible he gave it, shall plead for him. And Israel, God's first-born, who, as his prophets foretold, was for centuries despised and rejected of men, knowing sorrows, acquainted with grief and esteemed stricken by God for his own backslidings, wounded besides through others' transgressions, bruised through others' injuries, shall be but fulfilling his destiny to lead back his brothers to the Father. For that we were chosen; for that we are God's servants or ministers. Yes, the attitude of Historical Judaism to the world will be in the future, as in the past—helping mankind with His Bible—until the gates of earthly Paradise shall be reconstructed by mankind's joint efforts, and all nations whom Thou,

God, hast made shall go through and worship before Thee, O Lord, and shall glorify Thy name!

**Terry.** I am a Christian, and must needs look at things from a Christian point of view. But that fact should not hinder the broadest observation. Christian scholars have for centuries admired the poems of Homer and will never lose interest in the story of Odysseus, the myriad-minded Greek, who traversed the roaring seas, touched many a foreign shore and observed the habitations and customs of many men. Will they be likely to discard the recently deciphered Accadian hymns and Assyrian penitential psalms? Is it probable that men who can devote studious years to the philosophy of Plato and Aristotle will care nothing about the invocations of the old Persian Avesta, the Vedic hymns, the doctrines of Buddha and the maxims of Confucius? Nay, I repeat it, I am a Christian; therefore, I think there is nothing human or divine in any literature of the world that I can afford to ignore. My own New Testament scriptures enjoin the following words as a solemn commandment: "Whatever things are true, whatever things are worthy of honor, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there be any virtue and if there be any praise exercise reason upon these things."

**Munger.** We must look for Christianity in literature, not as though listening to one singer after another, but rather to the whole choir. The Fifth Symphony cannot be rendered by a violin or trumpet, but only by the whole orchestra.

The range is wide and long. It reaches from Dante to Whittier; from Shakespeare to Burns and Browning; from Spenser to Longfellow and Lowell; from Cowper to Shelley and Wordsworth; from Milton to Matthew Arnold; from Bunyan to Hawthorne and Victor Hugo and Tolstoi; from Thomas à Kempis and Pascal to Kant and Jonathan Edwards and Lessing and Schleiermacher and Coleridge and Maurice and Martineau and Robertson and Fairbairns; from Jeremy Taylor and South and Barrow and the Cambridge Platonists to Emerson and Amiel and Carlyle; from Bacon to Lotze; from Addison and Johnson to Goethe and Scott and Thackeray and Dickens and George Eliot.

The later poets seldom forego their birthright of spiritual vision. Cowper verged in the same direction, but saved himself by the humanity he wove into his verse—a clear and almost new note in the world's music. But the poets who followed him, closing up the last century and covering the first of this, served Christianity chiefly by protesting against the theology in which it was ensnared. The services rendered to the faith by such poets as Burns and Byron and Shelley and William Blake are very great. It is no longer in order to apologize for lines which all wish had not been written. It were more in order to require apol-

ogy from the theology which called out the satire of Burns, and from the ecclesiasticism that provoked the young Shelley even to atheism ; the poet was not the real atheist.

If Christianity is a spirit that seeks to inform everything with which it comes in contact, the process has that clear and growing illustration in the poets of the century. In one way or another—some in negative, but more in positive ways—they have striven to enthrone love in man and for man as the supreme law, and they have found this law in God, who works in righteousness for its fulfillment. The roll might be called from Wordsworth and Coleridge down to Whittier, and but few would need to be counted out.

The marked examples are Tennyson and Browning, and of the two I think Tennyson is the clearer. Speaking roughly and taking his work as a whole, I regard it as more thoroughly informed with Christianity than that of any other master in literature. I do not forget the overwhelming positiveness of Browning, whose faith is the very evidence of things unseen and whose hope is like a contagion. It is this very positiveness that removes him a little way from us; it is high, and we cannot quite attain to it. Tennyson, on the contrary, speaks on the level of our finite hearts; believes and doubts with us, debates the problems of faith with us, and such victories as he wins are also ours. Browning leaves us behind as he storms his way into the heaven of his unclouded hope, but Tennyson stays with us in a world which, being such as it is, is never without a shadow. The more clearly

we see the eternal the more deeply are we enshrouded in the finite.

The poets are the real defenders of the Faith, the prophets and priests whose succession never fails. Leslie Stephen writes an enticing plea for agnosticism, and seems to sweep the universe clean of faith and God; we read Tennyson's "Higher Pantheism," "The Two Voices," "In Memoriam," or Browning's "Saul," "Death in the Desert," or Wordsworth's odes on Immortality and Duty, or Whittier's "My Psalm," and the plea for agnosticism fades out. In some way it seems truer and better to believe.

Such prophets never cease, though their coming is uncertain. In the years just gone three have "lost themselves in the light" they saw so clearly, and the succession will not fail. So long as a century can produce such interpreters of Christianity as Tennyson and Browning and Whittier, it will not vanish from the earth.

Literature, with few exceptions, all inspired literature, stands squarely upon humanity and insists upon it on ethical grounds and for ethical ends, and this is essential Christianity.

Literature in its highest forms is unworldly. It is a protest against the worldly temper, the worldly motive, the worldly habit. It appeals to the spiritual and the invisible; it readily allies itself with all the greater Christian truths and hopes, and becomes their mouthpiece.

The greater literature is prophetic and optimistic. Its keynote is, "All is well"; and it accords with the Christian secret, "Behold, I make all things new."

Literature, in its higher ranges, is the correction of poor thinking—that which is crude, extravagant, superstitious, hard, one-sided. This is especially true in the realm of theological thought.

A theology that insists on a transcendent God, who sits above the world and spins the thread of its affairs as a spinner at a wheel; that holds to such a conception of God because it involves the simplest of several perplexing propositions; that resents immanence as involving pantheism; that makes two catalogues, the natural and the supernatural, and puts everything it can understand into one list and everything it cannot understand into the other, and then makes faith turn upon accepting this division, such a theology does not command the assent of those minds who express themselves in literature; the poet, the man of genius, the broad and universal thinker pass it by; they stand too near God to be deceived by such renderings of His truth. All the while, in every age, these children of light have made their protest; and it is through them that the chief gains in theological thought have been secured.

For the most part the greater names in literature have been true to Christ, and it is the Christ in them that has corrected theology, redeeming it from dogmatism and making it capable of belief, not clear perhaps, but profound.— *Christianity as Interpreted by Literature.*

**Ghandi.** A certain ship full of Mohammedan pilgrims was going to Mecca. On its way a Portuguese vessel captured it. Amongst the booty were some copies of the Koran. The Portuguese hanged these copies of the Koran round the necks of dogs and paraded these dogs through the streets of Ormuz. It happened that this very Portuguese ship was captured by the emperor's men and in it were found copies of the Bible. The love of Akbar for his mother is well known, and his mother was a zealous Mohammedan, and it pained her very much to hear of the treatment of the sacred book of the Mohammedans in the hands of the Christians, and she wanted Akbar to do the same with the Bible. But this great man replied: "Mother, these ignorant men do not know the value of the Koran and they treated it in a manner which is the outcome of ignorance. But I know the glory of the Koran and the Bible both and I cannot degenerate myself in the way they did."

# UNITY IN ETHICS.

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw within the moonlight in his room,
Making it rich, and like a lily in bloom,
An angel writing in a book of gold;
Exceeding peace had made Ben Adhem bold,
And to the presence in his room he said,
"What writest thou?" The vision raised its head
And with a look made of all sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerily still; and said, "I pray thee, then,
Write me as one who loves his fellow-men."
The angel wrote and vanished. The next night
It came again, with a great awakening light,
And showed the names whom love of God had blessed,
And, lo! Ben Adhem's name led all the rest.

LEIGH HUNT.

## UNITY IN ETHICS.

**Momerie.** We who have attended the sessions of these congresses, have, I think, learned one great lesson, viz.: That there is a unity of religion underlying the diversity of religions, and that the important work before us is not so much to make men accept one or the other of the various religions of the world, as to induce them to accept religion in a broad and universal sense. This lesson which we have learned here, we shall, I hope, teach elsewhere, so that from the Hall of Columbus as a center, it will spread and spread and spread, until it at last reaches the fartherest limits of the habitable globe.

It is the clergymen who are responsible mainly for the bigotry of the laity. You have got it from us. We have been bigots partly from ignorance, partly from our supercilious priestly pride. We have transferred our bigotry to the laity. We have kindled their bigotry into a flame. But there have been glorious exceptions. I should like to quote you two or three verses from one of your own bishops.

> The Parish priest,
> Of austerity,
> Climbed up in a high Church steeple,
> To be nearer God,
> So that he might hand
> His word down to the people.

And in sermon script
He daily wrote
What he thought was sent from heaven;
And he dropped it down
On the people's heads
Two times one day in seven.

In his age God said
"Come down and die;"
And he cried out from the steeple,
"Where art Thou Lord?"
And the Lord replied,
"Down here among my people."

Now, who are God's people? What is religion? Perhaps we may be able to arrive at a definite answer to this question if we try to discover whether there are any subjects in regard to which the great religious leaders of the world differ. Let me read you two or three extracts. The first words are taken from the old Hebrew prophets:

"To what purpose is the multitude of your sacrifices unto me? saith the Lord. I delight not in the blood of bullocks or of he-goats. Bring no more vain oblations; incense is an abomination unto me; your new moons and Sabbath I cannot away with. Cease to do evil; learn to do well. Seek judgment; relieve the oppressed; judge the fatherless; plead for the widow."

Zoroaster preached the doctrine that the one thing needful was to do right. All good thoughts, words, and works lead to Paradise. All evil thoughts, words, and works, to hell. Confucius was so anxious to fix men's attention on their duty that he would enter into no metaphysical speculation regarding the problem of immortality. When questioned about it he replied: "I do not as yet know what life is. How can I un-

derstand death?" The whole duty of man, he said, might be summed up in the word reciprocity. We must refrain from injuring others, as we would that they should refrain from injuring us. Guatama taught that every man has to work out his salvation for himself, without the mediation of a priest. On one occasion, when he met a sacrificial procession, he explained to his followers that it was idle to shed the blood of bulls and goats; that all they needed was change of heart. So, too, he insisted on the uselessness of fasts and penances and other forms of ritual.

"Neither going naked, nor shaving the head, nor wearing matted hair, nor dirt, nor rough garments, nor reading the Vedas will cleanse a man. * * * Anger, drunkenness, envy, disparaging others, these constitute uncleanliness, and not the eating of flesh."

He summed up his teaching in the celebrated verse:

To cease from sin,
To get virtue,
To cleanse the heart,
That is the religion of the Buddhas.

And in the farewell address which he delivered to his disciples he called his religion by the name of Purity. "Learn," he exhorted, "and spread abroad the law thought out and revealed by me, that this Purity of mine may last long and be perpetuated for the good and happiness of multitudes." To the same effect spoke Christ: "Not everyone that sayeth unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father." Mohammed again taught the self-same doctrine of justification by work: "It is not the flesh and blood ye sac-

rificed; it is your piety, which is acceptable to God. * * * Woe to them that make a show of piety and refuse to help the needy. It is not righteousness that ye turn your faces in prayer toward the East or toward the West, but righteousness is of those who perform the covenants which they have covenanted."

Now these metaphysical subtleties, these questions of millinery, were started by theologians. They may be useful or not, that is a matter of opinion, but they had nothing whatever to do with the religion as religion was understood by the greatest teachers, the true religion which the world has had. That is a fact which all the great religious teachers of the world have agreed upon, that conduct was the only thing needful.

But it may be objected that a religion of conduct is nothing but morality. Some people have a great contempt for morality, and I am not surprised at it. They are accustomed to call men moral who restrain themselves from murder and manage just to steer clear of the divorce court. That kind of morality is a contemptible thing. That is not real morality. We should understand by morality, all around good conduct; conduct that is governed only by love, and in that true sense there is no such thing as mere morality; in that true sense morality involves religion. Do not misunderstand me; I am far from denying the importance of an explicit recognition of God. It is of very great importance. It affords us an explanation, a hopeful explanation, of the mysteries of existence which nothing else can supply.

But explicit recognition of God is not the beginning of religion. That is not the first which is spiritual, but that which is natural, and afterward that which is spiritual. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" Nor is an explicit recognition of God the essence of religion. Who shall define essence of religion? If a man say that he loves God and hateth his brother, he is a liar. It is by love of man alone that religion can be manifested. The love of man is the essence of religion. Religion may be lacking in metaphysical completeness; it may be lacking in original consistency; it may be lacking in esthetical development; it may be lacking in almost everything,—yet if lacking in brotherly love it would be mockery and a sham.

The essential thing is in right conduct, therefore it follows that there must be implicit recognition of God. I tell you there is a strange surprise awaiting some of us in the great hereafter. We shall discover that many so-called atheists are, after all, more religious than ourselves. He who worships, though he know it not, peace beyond the intention of his thought, devout beyond the meaning of his will. The whole thing has been summed up once and for ever in Leigh Hunt's beautiful story of "Abou Ben Adhem."

**Berkowitz.** Against the iniquity of self-seeking, Judaism has ever protested most loudly, and none the less so against the errors and evils of an unjust self-sacrifice. "Love thyself," she says; "this is natural, this axiomatic, but remember

it is never of itself a moral injunction. Egoism as an exclusive motive is entirely false, but altruism is not therefore exclusively and always right. It likewise may defeat itself, may work injury and lead to crime. The worthy should never be sacrificed for the unworthy. It is a sin for you to give your hard earned money to a vagabond and thus propagate vice, as much as it is sinful to withhold your aid from the struggling genius whose opportunity may yield to the world undreamed-of benefits."

Character is the basic precept of Judaism. It claims as the modern philosopher declares, Herbert Spencer, that there is no political alchemy by which you can get golden conduct out of leaden instincts. Whatever the social system it will fail unless the conscience of men and women are quick to heed the imperative orders of duty and to the obligations and responsibilities of power and ownership. The old truth of righteousness so emphatically and rigorously insisted on from the first by Judaism must be the new truth in every changing phase of economic and industrial life. Only thus can the social questions be solved. In her insistance on this doctrine Judaism retains her place in the van of the religions of humanity.

**Wolkonsky.** Let us forget for once that eternal question of origins. Do you judge the importance of a river by the narrowness of its source? Do you reproach the flowers with the putrified elements which nourish its roots? Now, you see what a wrong way we may take

sometimes in investigating origins. No, let us judge the river by the breadth and strength of its full stream, and the flower by the beauty of its colors and of its odor, and let us not go back nor down to darkness when we have the chance of living in light. Religious feeling is a thing that exists, it is a reality, and wherever it may come from it deserves our attention and our highest respect as the motor of the greatest acts that are accomplished by humanity in the moral domain.

**Hirai.** Admitting, for the sake of argument, that we are idolators and heathen, is it Christian morality to trample upon the rights and advantages of a non-Christian nation, coloring all their natural happiness with the dark stain of injustice? I read in the Bible: "Whosoever shall smite thee on thy right cheek, turn to him the other also"; but I cannot discover there any passage which says: "Whosoever shall demand justice of thee smite his right cheek, and when he turns smite the other also." Again, I read in the Bible: "If any man will sue thee at law, and take away thy coat, let him have thy cloak also"; but I cannot discover there any passage which says: "If thou shalt sue any man at the law, and take away his coat, let him give thee his cloak also."

You send your missionaries to Japan and they advise us to be moral and believe Christianity. We like to be moral, we know that Christianity is good, and we are very thankful for this kindness. But at the same time our people are rather perplexed and

very much in doubt about this advice. For we think that the treaty stipulated in the time of feudalism, when we were yet in our youth, is still clung to by the powerful nations of Christendom, when we find that every year a good many western vessels engaged in the seal fishery are smuggled into our seas; when legal cases are always decided by the foreign authorities in Japan unfavorably to us; when some years ago a Japanese was not allowed to enter a university on the Pacific coast of America because of his being of a different race; when a few months ago the school board in San Francisco enacted a regulation that no Japanese scholar be allowed to enter the public schools there; when last year the Japanese were driven out in wholesale from one of the territories of the United States of America; when our business men in San Francisco were compelled by some "Union" not to employ the Japanese assistants or laborers, but the Americans; when there are some in the same city who speak on the platforms against those of us who are already here; when there are many men who go in processions hoisting lanterns marked, "Jap must go"; when the Japanese in the Hawaiian islands are deprived of their suffrage; when we see some western people in Japan who erect before the entrance of their houses a special post upon which is the notice, "No Japanese is allowed to enter here," just like a board upon which is written, "No dogs allowed"; when we are in such a situation is it unreasonable—notwithstanding the kindness of the western nations, from one point of view, who send their missionairies to us—for us intelligent heathen to be embarrassed and hesitate to swallow the sweet and

warm liquid of the heaven of Christianity? If such be the Christian ethics, well, we are perfectly satisfied to be heathen.

If any religion teaches injustice to humanity, I will oppose it, as I ever have opposed it, with my blood and soul. I will be the bitterest dissenter from Christianity, or I will be the warmest admirer of its gospels. To the promoters of the Parliament and the ladies and gentlemen of the world who are assembled here. I pronounce that your aim is the realization of a religious union, not nominally but practically. We, the forty million souls of Japan, standing firmly and persistently upon the basis of international justice, await still further manifestations as to the morality of Christianity.— *The Attitude of Japan toward Christianity.*

**Henderson.** The wise man of virtue is above human law so far as his will is with the Perfect who is the source of law. The good man, with treasures above, provides for his family, deals honestly with his customers, is faithful to his tasks without once thinking what the priests may do in case he neglects. His own conscience requires of him costly actions which no legislator would dream of requiring. It would be impossible to frame statutes to enclose such refined and delicate feelings, such soaring motives.

It is vain to attempt to make men moral and religious by statute and penalty. The magistrate can make a hypocrite but never a believer. The kingdom of God will ever be beyond the institutions of power

and authority and can never be identified with the state. The state has an eye to overt actions but cannot measure motives and sentiments. There are vast tracts of holiness on which the ruler of a state can never lay his surveying chains. Individual effort at reform must be a part of a social plan and spiritual forces must become embodied if they are to be redemptive. This principle is implied in the Christian teaching of the incarnation and of the church.

Coöperation is the watchword of the hour. "Union is Essential" carries with it the triumph of moral triumph. The good citizen will use political power to overthrow political obstacles to reform; as head of the family he will make the domestic circle the nursery of all virtue and charity and worship; as a member of the church he will seek to associate his labors in harmony with his brethren for the common welfare. The public schools will enlist his interest as the foundation of universal intelligence, and through all his individual efforts he will sink his egotism, his conceit, his pride, his vanity, his ambition, his partisanship, his sectarianism. Above all will be the banner of love, whose symbol is the Cross, the cross itself, not a badge of a party, but God's own sign of universal self-sacrificing Fatherhood and Brotherhood.—*Individual Effort at Reform not Sufficient.*

**Sunderland.** Unenlightened religion has sometimes perverted the moral sense and reduced morality to a utilitarian calculation. Most of the religions which have assigned a large place to morality have foundered on the rock

of asceticism, especially Brahminism, Buddhism, and the Christianity of the middle ages. Religion has sometimes failed to distinguish between morality and ritual, or morality and occult belief, and we have the spectacle of a punctilious observer of rites considered to be more nearly united to God, notwithstanding terrible violations of the moral law, than is the good man who fails in ritual or creed.

If the conclusions of all students of Hierology shall prove the close connection in origin and in history, between morality and religion, a connection growing closer as each rises in the scale of worth, until we find in the very highest the two indissolubly united, may we not conclude a wise dictum for our modern life to be "what God in history has joined together let no man in practice put asunder." Rather let him who would lift the world morally avail himself of the motor power of religion; him who would erect a temple of religion see to it that its foundations are laid in the enduring granite of character.

Many of you saw and perhaps shared the smile and exclamation of incredulous amusement over the paragraph which went the rounds of the papers some months ago to the effect that the Mohammedans were preparing to send missionaries and establish a Mohammedan mission in New York City. But why the smile and exclamation? Because of our sense of the superiority of our own form of religious faith. Yet Christianity has utterly failed to control the vice of drunkenness. Chicago to-day is dominated by the saloons. Nor is it alone in this respect. Christian lands everywhere are dotted with poorhouses, asylums,

jails, penitentiaries, reformatories, built to try to remedy evils, nine-tenths of which were caused, directly or indirectly, by the drink habit which Christendom fails to control and is powerless to uproot. But Mohammedanism does control it in oriental lands. Says Isaac Taylor: "Mohammedanism stands in fierce opposition to gambling; a gambler's testimony is invalid in law." And further: "Islam is the most powerful total abstinence association in the world." This testimony is confirmed by other writers and by illustration. If it can do so on the western continent as well, then what better thing could happen to New York, or to Chicago, even, than the establishment of some vigorous Mohammedan missions? And for the best good of Chicago it might be well that the Mayor instruct the police that they are not to be arrested for obstructing the highway if they should venture to preach their temperance gospel in the saloon quarters of the city.

Goethe declared long ago that he who knows but one language knows none, and Max Müller applies the adage to religion. A very little thought will show the truth of the application in either case. On the old-time supposition that religion and language alike came down ready formed from heaven, a divine gift or revelation to man, this would not be true. Complete in itself, with no earthly relationships, why should it need anything but itself for its comprehension. But modern scientific inquiry soon dispels any such theories of the origin of language and religion alike. If the absolute origin of each is lost in prehistoric shadows the light of history shows each as a

gradual evolution or development whose laws of development can to some extent be traced, whose history can be, partially at least, deciphered. But if an evolution, a development, then are both religion and language in the chain of cause and effect, and no single link of that chain can by any possibility be comprehended alone and out of relation to the link preceding and following.—*The Importance of a Study of All Religions*

**Shaku-Soyen.** We are born in the world of variety; some are poor and unfortunate, others are wealthy and happy. The state of variety will be repeated again and again in our future lives. But to whom shall we complain of our misery? To none but ourselves! We reward ourselves; so shall we do in our future life. If you ask me who determined the length of our life, I say, the law of causality. Who made him happy and made me miserable? The law of causality. Bodily health, material wealth, wonderful genius, unnatural suffering are the infallible expressions of the law of causality which governs every particle of the universe, every portion of human conduct. Would you ask me about the Buddhist morality? I reply, in Buddhism the source of moral authority is the causal law. Be kind, be just, be humane, be honest, if you desire to crown your future. Dishonesty, cruelty, inhumanity, will condemn you to a miserable fall.

Toy. Religion, then, in itself furnishes us with no rules of conduct; it accepts the rules worked out by human experience. There is no moral precept, high or low, in any ethical manual or sacred book which has not been experienced, discovered, created, tested, approved by man himself, living his life in sympathetic relationship with his fellow-creatures. The deepest, the ultimate source of our ethical codes, as actual phenomena, is social unity. It is this that cultivates sympathy, evokes the recognition of the right of the individual man to perfection, defines that perfection, and creates the moral ideal. The building up of this unity is the highest moral duty of us all, and offense to it is the blackest sin of which man is capable. He who perpetuates distinction of caste and class, who by any social or religious code rears artificial barriers between man and man, and thus hinders the free interplay of social forces and the free communion and coöperation of individual men, commits a crime of far deeper import than the ordinary offenses which excite our indignation.

Here we see the moral function of love. It has no code, but it is an impulse which tends to foster unity. Nowhere is this fact more clearly recognized than in the Sermon on the Mount, which denounces all selfish antagonism and involves, though it does not explicitly state, the conception of social unity as the basis of moral life. Religion, accepting the ethical code established by man, identifies it with the will and nature of Deity, a procedure to which no exception can be taken. The impetus which thus comes to the moral life is obvious. There is the enthusiasm which springs

from the consciousness of being a part of a vast scheme, buoyancy given by hopefulness or certainty of final victory, and the exaltation of loyalty to a great aim and a transcendent person.

The true power of religion lies in the contact between the divine soul and the soul of man. It must be admitted that to attain this is no easy thing. To feel the reality of a divine personality in the universe, to value this personality as the ideal of justice and love, to keep the image of it fresh and living in the mind day by day in the midst of the throng of petty and serious cares of life, demands an imaginative power and a force of will rarely found among men. It is in this power that the great creative religious minds have excelled. The mass of religious people are controlled by lower considerations and never reach the plane of pure religious feeling. Most men look to God as their helper in physical things or as an outside lawgiver, rather than as their comrade in moral struggle.

Thus, religion has not come to its rights in the world; it still occupies, as a rule, the low plane of early, non-moral thought; but is there any reason why it should continue in this massive shape? Is there anything to prevent our living in moral contact with the soul of the world, and thence deriving the inspiration and strength we need? What has been done by some may be done in a measure by all. Inadequate conceptions of God, and of the moral life must be swept away, the free activity of the human soul must be recognized and relied on, the habit of contemplation of the ideal must be cultivated; we must

feel ourselves to be literally and truly co-workers with God.

In the presence of such a communion would not moral evil be powerless over man? Finally, we here have a conception of religion in which almost all, perhaps all, the systems of the world may agree. It is our hope of unity.—*The Relation Between Religion and Conduct.*

Ely. Christianity has been distinguished in the world's Parliament of Religions in to true and false, and this is well. There is false Christianity, which may be termed Anti-Christ, for if there is any Anti-Christ it is this, which has brought reproach on the name of Christianity itself. It is this false Christianity which fails to recognize the needs of others and centers itself on individual salvation, neglecting what the apostle James called "pure and undefiled religion"—namely, ministration to one's fellows. The social life of this land of ours would proclaim the value of Christianity, if it could in its true sense be called a Christian land. But we cannot be called such a land. We do not attempt to carry out the principles of fraternity, and any claim that we do is mere ignorance or pretense—hypocrisy of the kind condemned by Christ in the strongest language. It does not avail us to make long prayers while we neglect widows and orphans in need. He who did this in the time of Christ violated the principles of national brotherhood. He who does so now, violates the principles of universal brotherhood.

Shall a land be called Christian which slaughters human beings needlessly by the thousand rather than introduce improvements in railway transportation simply because they cost money? That is exalting material things above human beings. Shall a city like Chicago be called Christian, maintaining its grade crossings and killing innocent persons by the hundred yearly, simply because it would cost money to elevate its railway tracks? To make the claim for our country that it is a Christian land is a cruel wrong to Christianity. If we were animated by the spirit of Christianity we would do away at the earliest moment with such abuses as these and others which daily in factory and workshop maim and mutilate men, women, and children.

We can imagine Christ among us to-day, pointing, as of old, to our great temples, and warning us that the time will come when one stone of them shall not rest upon another. We can imagine Christ pointing to our grade crossings and to our link and pin couplers, covered with the blood of mutilated brakemen, and crying out to us: "Woe unto you, hypocrites, ye do these things and for a pretense make long prayers." We can also imagine Him summoning before our vision the thousands who have lost their limbs in needless industrial accidents, and pointing to the hospitals to relieve them and the charities to furnish them with artificial limbs, and again uttering of His terrible maledictions: "Woe unto you, hypocrites!" We can also imagine him in his scathing denunciations and heart-searching sermons, opening our eyes to our social iniquities and shortcomings,

and calling to mind the judgment to come, in which reward or penalty shall be visited upon us, either as we have or have not ministered to those who needed our ministrations — the hungry, the naked, the prisoner, and the captive. The reward: "Come, ye blessed of my Father, inasmuch as ye have done it unto the least of these ye have done it unto me"; the penalty: "Inasmuch as ye have not done it unto the least of these — depart from me."—*Christianity as a Social Force.*

**Chudhadharn.** Now comes the question, what is good and what is evil? Every act, speech or thought derived from falsehood, or that which is injurious to others is evil. Every act, speech, or thought derived from truth and that which is not injurious to others is good. Buddhism teaches that lust prompts avarice; anger creates animosity; ignorance produces false ideas. These are called evils because they cause pain. On the other hand, contentment prompts charity; love creates kindness; knowledge produces progressive ideas. These are called good because they give pleasure.

The teachings of Buddhism on morals are numerous, and are divided into three groups of advantages: The advantage to be obtained in the present life, the advantage to be obtained in the future life, and the advantage to be obtained in all eternity. For each of these advantages there are recommended numerous paths to be followed by those who aspire to any one of them. I will only quote a few examples:

To those who aspire to advantages in the present life Buddhism recommends diligence, economy, expenditure suitable to one's income, and association with the good.

To those who aspire to the advantages of the future life are recommended charity, kindness, knowledge of right and wrong.

To those who wish to enjoy the everlasting advantages in all eternity are recommended purity of conduct, of mind, and of knowledge.

**Gibbons.** Let us do all we can in our day and generation in the cause of humanity. Every man has a mission from God to help his fellow-being. Though we differ in faith, thank God, there is one platform on which we stand united, and that is the platform of charity and benevolence. We cannot indeed, like our Divine Master, give sight to the blind and hearing to the deaf and speech to the dumb, and strength to the paralyzed limb, but we can work miracles of grace and mercy by relieving the distress of our suffering brethren. And never do we approach nearer to our Heavenly Father than when we alleviate the sorrows of others. Never do we perform an act more godlike than when we bring sunshine to hearts that are dark and desolate. Never are we more like to God than when we cause the flowers of joy and gladness to bloom in souls that were dry and barren before. "Religion," says the apostle, "pure and undefiled before God, The Father, is this: to visit the fatherless and the widow in their tribulation, and to keep oneself unspotted from

this world." Or to borrow the words of the pagan Cicero: "Homines ad Deos nulla re propius accedunt quam salutem hominibus dando." "There is no way by which men can approach nearer to the gods than by contributing to the welfare of their fellow creatures."

**Wo.** Confucianism does not encourage mysteries and strange things or marvels. It is impartial and upright. It is a doctrine of great impartiality and strict uprightness, which one may body forth in one's person and carry out with vigor in one's life; therefore, we say, when the sun and moon come forth as in Confucianism, then the light of candles can be dispensed with.

**Higginson.** It is not enough for our admirable chairman to marshal us together and address us like St. Anthony, who preached to the fishes in the old German poem. That poem records how eloquently the good Saint addressed them and how well they listened to him. He explained to the pickerel that they ought not to eat each other; he told the trout they ought not to steal each other's food; and he said the eel ought not to go eeling around miscellaneously, getting into all manner of mischief. It is recorded that the fishes heard him in rapture, but at the end, the poem says, at the end, after all:

> The trout went on stealing,
> The eel went on eeling.
> Much delighted were they,
> But preferred the old way.

Let us guard against that danger; and how can we guard against it so well as by a little mutual humility when we ask ourselves how well any of us have dealt with the actual problems of human life? When it comes to that, after all, have any of us so very much to boast of?

With the seething problems of social reform penetrating all our community and raising the question whether one day the whole system of competition under which we live may not be swept away as absolutely as the feudal system disappeared before it; with the questions of drunkenness and prostitution in our cities; with the mortgaged farms in our country towns; with all these things pressing upon us, is it quite time for us to assume the attitude of infallibility before the descendants of Plato and the disciples of Gautama Buddha?

The test of works is the one that must come before us. Every Oriental that comes to us—and, curiously enough, I have heard half a dozen say the same thing in different places—concedes to us the power of organization, the power of labor, the method in actual life, which they lack. I do not say they deny us any virtue, except the knowledge of the true God. They don't seem to think we have very much of that, and that knowledge, as they claim, is brought to bear in virtues of heart as well as in the virtues of thrift, of industry, of organization, and in the virtue of prayer, in the virtue of trust, in the virtue of absolute confidence in God.

**Gladden.** Religion and wealth are two great interests of human life. Are they hostile or friendly? Are they mutually exclusive or can they dwell together in unity? In a perfect social state what would be their relations?

What is religion? Essentially it is the devout recognition of a supreme power. It is belief in a creator, a sovereign, a father of men, with some sense of dependence upon him and obligation to him. The religious life is the life according to God, the life whose keynote is harmony with the divine nature and conformity to the divine will. What will the man who is living this kind of a life think about wealth? How will his religion affect his thoughts about wealth? If all men were in this highest sense of the word religious, should we have wealth among us?

The ability of men productively and beneficently to use wealth is by no means equal; often those who have most power in getting it show little wisdom in using it. One man could handle with benefit to himself and fellows one hundred thousand dollars a year; another could not handle one thousand dollars a year without doing both to himself and his fellows great injury. If the function of wealth under the divine order is the development of manhood, then it is plain that an equal distribution of it would be altogether inadmissible; for under such a distribution some would obtain far less than they could use with benefit and others far more.

The socialistic maxims: "To each according to his needs" and "To each according to his works," are evidently ambiguous. What needs? The needs

of the body or of the spirit? And how can we assure ourselves that by any distribution which we could effect real needs would be supplied? Any distribution according to supposed needs would be constantly perverted. It is impossible for us to ascertain and measure the real needs of men.

"To each according to his works" is equally uncertain. What works? Works of greed or works of love? Works whose aim is sordid or works whose aim is social? According to the divine plan the function of wealth, as we have seen, is the perfection of character and the promotion of social welfare. The divine plan must, therefore, be that wealth shall be so distributed as to secure the greatest results. And religion, which seeks to discern and follow the divine plan, must teach that the wealth of the world will be rightly distributed only when every man shall have as much as he can wisely use to make himself a better man, and the community in which he lives a better community—so much and no more.

It is obvious that the divine plan is yet far from realization. Other and far less ideal methods of distribution are recognized by our laws, and it would be folly greatly to change the laws until radical changes have taken place in human nature.—*Religion and Wealth.*

**Shibata.** Now and here my earnest wish is this, that the time should come soon when all nations on the earth will join their armies and navies with one accord, guarding the world as a whole, and thus prevent preposterous wars with each

other. They should also establish a supreme court, in order to decide the case when a difference arises between them. In that state no nation will receive unjust treatment from another, and every nation and every individual will be able to maintain their own right and enjoy the blessings of providence.

**O'Gorman.** We may truly say that with us separation of Church and State is not separation of the nation from religion. The American conception is that the religious character of the nation consists mainly in the religious belief of the individual citizen and the conformity of conduct to that belief. "There is no country in the whole world," said De Tocqueville, "in which the Christian religion retains a greater influence over the souls of men than in America; it directs the manners of the community, and by regulating domestic life it regulates the State. I am certain that Americans hold religion to be indispensable to the maintenance of Republican institutions."

**Mullin.** Humanity is not God-touched in spots, with primitive exterior revelations on mountain tops for a chosen few. He is the Divine Immanence, the source of all—revealing himself to all; recognized just so fast as his children grow able to discover him. It is an infinite revelation—an eternal discovery. Hunger is the goad to growth; hunger for protoplasm, and then—Oh, the weary way that stretches between!—then hunger for righteousness. An eternal search, an eternal finding.

How readily do we enter into the full possibilities of our high heritage. They who have learned to live on the heights have been the prophet souls of all ages and all races. The multitudinous voice of humanity has uttered itself through them. If we would know humanity we must interpret it at its best. What these are all humanity may be. The ideal man is the actual man. It is what all men may become. The Ought that moves one man to deeds that thrill a nation is essentially the same in kind with the Ought that impels the lowliest deed in the obscurest corner of the world. If one human soul has come into being without a tendency toward goodness, toward the right, the true, and with hope to at length reach a divine destiny, then the universe is a failure. There is a place where God is not, and infinite goodness, infinite justice is a myth. Morality may not be possible in ant and bee and beaver and dog, but ethical principle is there. "Striving to be man the worm mounts through all the spires of form." Not that a man is recognized, and there is a conscious reach toward him, but because back of worm and clod there is the same persuasive power that impelled man to be man, that led him to lay hold of the forces of the universe and compel them to serve him. Through the realization of the divine potency of the ethical sense in the experiences of his own life, man becomes conscious of God, of God as good. Rising to this higher realization through the lesser, the lesser takes on new meaning. Our relations to tree, to dog, to man, assume new dignity. We find the ultimate meaning of these common relationships. Here is the

explanation of life's common experience. They are all manifestations of God. He is Lord of these hosts, he is all. And we find him only as we tread loyally the pathway of the commonplace. Relationship to him is the culmination of all these lesser relationships. And

> We turn from seeking thee afar
> And in unwonted ways,
> To build from out our daily lives
> The temples of thy praise.

Try to evade the truth, if you will; you must face it at last. No creedal church and no form of ecclesiasticism has ever lent itself to the emancipation of the woman-half of humanity. She has suffered and still suffers because of the results of dogmatic beliefs and theological traditions, but the ethical sense of the humanity of which she is a part is lifting her out into the fullness of religious liberty. She does not come into the fellowship to write creeds nor to impose dogmas, but to coöperate in such high living as shall make possible religiousness. She comes to help do away with false standards of conduct by demanding morality for morality, purity for purity, self-respecting manhood for self-respecting womanhood. She will help remove odious distinctions on account of sex, and make one code of morals do for both men and women. This, not alone in the Western World, where circumstances have been more propitious for woman's advancement, but in all parts of the world. —*The Essential Oneness of Ethical Ideas among All Men.*

Haweis. I say let the people have bands. Cultivate music in the home; harmonize crowds with music. Let it be more and more the solace and burden-lifter of humanity; and, above all, let us learn that music is not only a consolation, it not only has the power of expressing emotion, of exciting emotion, but also the power of disciplining, controlling and purifying emotion. When you listen to a great symphony of Beethoven you undergo a process of divine restraint. Music is an immortal benefactor, because it illustrates the law of emotional restraint.

There is a grand future for music. Let it be noble and it will also be restrained. When you listen to a symphony by Beethoven you place yourselves in the hands of a great master. You hold your breath in one place and let it out in another; you have now to give way in one place and then you have to expand in another; it strikes the whole gamut of human feeling, from glow and warmth down to severe exposure and restraint. Musical sound provides a diagram for the discipline, control, and purification of the emotions. Music is the most spiritual and latest born of the arts in this most material and skeptical age; it is not only a consolation but a kind of ministering angel in the heart, it lifts us up and reminds us and restores in us the sublime consciousness of our own immortality. For it is in listening to sweet and noble strains of music that we feel lifted and raised above ourselves. We move about in worlds not realized; it is as the footfalls on the threshold of another world. We breathe a

higher air. We stretch forth the spiritual antennæ of our being and touch the invisible, and in still moments we have heard the songs of the angels, and at chosen seasons there comes a kind of open vision. We have "seen white Presences among the hills."

> Hence in a season of calm weather,
> Though inland far we be,
> Our souls have sight of that immortal sea,
> Which brought us hither.

**Fletcher.**

To be valorous, to meet hardships and suffering uncomplainingly, to flinch from no pain or danger when action was demanded was the ideal set before every Indian. A Ponca Indian who paused an instant in battle to dip up a handful of water to slake his burning thirst brought upon himself such ignominy that he sought death to hide his shame.

Hospitality was a marked virtue in the race. The lodge was never closed, or the last morsel of food ever refused to the needy. The richest man was not he who possessed the most, but he who had given away the most. This deeply rooted principle of giving is a great obstacle in the way of civilizing the Indians, as civilization depends so largely upon the accumulation of property.

In every home the importance of peace was taught and the quarrelsome person pointed out as one not to be trusted, since success would never attend his undertakings whom neither the visible nor invisible powers would befriend.

This virtue of peace was inculcated in more than

one religious ritual, and it was the special theme and sole object of a peculiar ceremony which once widely obtained over the valley of the Mississippi, the Calumet or Sacred Pipe ceremony. The symbols used point back to myths which form the ground-work of other ceremonies hoary with age. In the presence of these symbolic pipes there could be no strife. Marquette, in 1672, wrote: "The Calumet is the most mysterious thing in the world. The scepters of our kings are not so much respected, for the Indians have such a reverence for it that we may call it the God of Peace and War, and the arbiter of life and death. * * * One with this Calumet may venture among his enemies and in the hottest battles they lay down their arms before this Sacred Pipe."

We are recognizing to-day that God's family is a large one and that human sympathy is strong. Upon this platform have been gathered men from every race of the Eastern world, but the race that for centuries was the sole possessor of this Western Continent has not been represented. No American Indian has told us how his people have sought after God through the dim ages of the past. He is not here, but cannot his sacred symbol serve its ancient office once more and bring him and us together in the bonds of peace and brotherhood?—*The Religion of the North American Indians.*

**Powell.** It is altogether natural and proper that in form and method and ritual there should be diversity, great diversity, among the people interested in religion throughout the world, but it is also possible, as it is extremely desirable,

that there should be unity and fraternity and coöperation in the promulgation of simple spiritual truth. Not very long ago I went to one of the great Salvation Army meetings in New York with two of my personal friends, who were also members of the Society of Friends. It was one of those meetings full of enthusiasm, with volleys innumerable, and we met that gifted and eloquent Queen of the Army, Mrs. Ballington Booth, to whom I had the pleasure of introducing my two Quaker friends. Taking in the humor of the situation, she said: "Yes, we have much in common; you add a little quiet and we add a little noise."

The much in common between these two very different peoples, the noisy Salvationists and the quiet Quakers, is in the application of admitted Christian truth to human needs. It is along that line that my thought must lead this morning with regard to unity and fraternity among religious men and religious women. Every people on the face of the earth has some conception of the supreme and the infinite. It is common to all classes, all races, all nationalities, but the Christian ideal, according to my own conception, is the highest and most complete ideal of all. It embraces most fully the fatherhood of God and the brotherhood of mankind.

Justice and mercy and love it maintains as due from each to all. There are no races, there are no territorial limitations or exceptions. Even the most untutored have always been found to be amenable to the presentation of this fundamental Christian thought exemplified in a really Christian life.

Some one has described salvation as being simply

harmonious relationship between God and man. If that be a true description of the heavenly condition we need not wait till we pass beyond the river to experience something of the uplift of the joy of salvation. Let us band together, religious men and women of all names and nationalities, to bring about this greater harmony between each other and between God, the Father of us all. Then, finally, in all lands and in every soul, the lowliest as well as the highest, may this more and more become the joyous refrain of each, "Nearer, my God, to Thee; Nearer to Thee."

**Brown.** It is a significant and encouraging sign that in this great Parliament of Religions so much time is given to practical questions, such as are suggested by intemperance, crime, the subordination of woman, and other subjects of a similar character. The practical applications of religion are to-day of more importance than philosophical speculation. All the religions of the world are here, not to wrangle over the theological differences or forms or modes of worship, but to join hands in one grand heroic effort for the uplifting of humanity.

We live in an humanitarian age when religionists and theologians are asking, not so much how best to secure an interest in the real estate of the Eternal City, as how they may make this earth habitable for God's children. Not how they may appease the wrath of an offended deity and purchase their own personal salvation hereafter, but how they can bless their fellow-men, here and now. "If ye love not your

brother whom ye have seen, how can ye love God whom ye have not seen?"

**Small.** The churches, as such, do not think the thoughts nor talk the language, nor share the burdens which, for the masses in cities, contain the real problems in life.

In the cant phrase of the day, God and immortality, as represented by the churches, cut almost no figure at all among the practical calculations of the majority. The typical man of to-day is a practical positivist.

Whether he believes in God or not, he believes in principles of fairness that ought to rule among men, especially among his competitors. Whether he believes in heaven or not, he believes that this world can be made to contain vastly more happiness than has ever been realized, and he has little use for a religion that shows less interest than he feels in means of securing present welfare. Never has it been so necessary as to-day for religion to commend itself by a direct championship of a just and generous brotherhood, which immediately diminishes the aggravations of unhappiness and increases the aggregate of comfort. Never have the masses been so suspicious and contemptuous of every religion which fails to justify itself by manifest usefulness of this description.

There is not a sect represented in this Parliament which can consistently ignore either the spiritual or the social hemisphere of religion, its own principles being the criterion. Every religion here represented is a relation to God, under some name or form. On

the other hand, and still more to our immediate purpose, this World's Congress of Religions has once for all estopped Christians from claiming for their religion a monopoly of the ideal and the policy of universal brotherhood. Christian churches may profess a zeal for God which reduces fraternity to an inoperative sentiment, but transfer of assets to a preferred creditor is *prima facie* fraud in religion not less than in business.

Social coöperation between churches does not involve artificial denominational union.

There will always be in the world a quota of people who think. A respectable portion of the number will be Christians. No more grateful service can be rendered to a thinker than dissent from his opinion and exhibition of reasons for the difference. In so far as denominational diversity stands for actual variety of belief and judgment, it is a medium of religious and social progress. They are not the profoundest who clamor for religious union based on confessional compromise.

On the other hand, social coöperation of churches is the only credible evidence of their belief that effective fraternity is a religious obligation more imperative than protection of denominational prestige. Others besides politicians serve the public only when the service can be coined into party capital.

The basis of social coöperation should be common recognition of the obligation of brotherhood.

If the Samaritan and the hotel-keeper on the Jericho road had postponed coöperation until they settled their doctrinal differences the stranger would

have perished as thousands are perishing in our cities to-day, from the inhumanity of religion.

It is difficult for the theorist to anticipate the practical ingenuity of any Chicago workers. Since this Parliament convened the problem of the unemployed in Chicago has evoked spontaneous union for solution of the problem between representatives of Baptists, Congregationalists, Episcopalians, Jews and the Salvation Army. The churches are suffering in their own spiritual life for more such coöperation. In our sectarian isolation we are like men holding a single cup of the battery. We must join hands with men at the other pole to feel the galvanic current.

Let us record the hope and the prediction that this Parliament of Religions will promote municipal coöperation of all men who love their fellows; each respecting the other's right to worship God according to the dictates of his own conscience, each pledging to the other his loyal fellowship toward helping every brother man to achieve life in more and more abundance.

# BROTHERHOOD.

There shall rise from this confused sound of voices
A firmer faith than that our fathers knew,
A deep religion which alone rejoices
In worship of the Infinitely True,
Not built on rite or portent, but a finer
And purer reverence for a Lord diviner.

There shall come from out this noise of strife and groaning
A broader and a juster brotherhood,
A deep equality of aim, postponing
All selfish seeking to the general good.
There shall come a time when each shall to another
Be as Christ would have him—brother unto brother.

There shall come a time when knowledge wide extended,
Seeks each man's pleasure in the general health,
And all shall hold irrevocably blended
The individual and the commonwealth;
When man and woman in an equal union
Shall merge, and marriage be a true communion.

There shall come a time when brotherhood shows stronger
Than the narrow bounds which now distract the world;
When the cannons roar and trumpets blare no longer,
And the ironclad rusts, and battle flags are furled;
When the bars of creed and speech and race, which sever,
Shall be fused in one humanity forever.

LEWIS MORRIS.

## BROTHERHOOD.

**Vivekananda.** I will tell you a little story. You have heard the eloquent speaker who has just finished say: "Let us cease from abusing each other," and he was very sorry that there should be always so much variance.

But I think I should tell you a story which would illustrate the cause of this variance. A frog lived in a well. It had lived there for a long time. It was born there and brought up there, and yet was a little, small frog. Of course the evolutionists were not there then to tell us whether the frog lost its eyes or not, but, for our story's sake, we must take it for granted that it had its eyes, and that it every day cleansed the waters of all the worms and bacilli that lived in it with an energy that would give credit to our modern bacteriologists. In this way it went on and became a little slick and fat. Well, one day another frog that lived in the sea came and fell into the well.

"Whence are you from?"

"I am from the sea."

"The sea; how big is that? Is it as big as my well?" and he took a leap from one side of the well to the other.

"My friend," says the frog of the sea, "how do you compare the sea with your little well?"

Then the frog took another leap and asked, "Is your sea so big?"

"What nonsense you speak, to compare the sea with your well."

"Well then," said the frog of the well, "nothing can be bigger than my well; there can be nothing bigger than this; this fellow is a liar, so turn him out."

That has been the difficulty all the while.

I am a Hindu. I am sitting in my own little well and thinking that the whole world is my little well. The Christian sits in his little well and thinks the whole world is his well. The Mohammedan sits in his little well and thinks that is the whole world. I have to thank you of America for the great attempt you are making to break down the barriers of this little world of ours, and hope that, in the future, the Lord will help you to accomplish your purpose.

**Lazarus,** If Judaism would be anything in the world to-day it must be a spiritual force. Only then can it be true to its special mission, the spirit not the letter of its truth. Away, then, with all the Ghettos and with spiritual isolation in every form, and let the "spirit blow where it listeth." The Jew must change his attitude before the world and come into spiritual fellowship with those around him. John, Paul, Jesus himself—we can claim them all for our own. We do not want "missions" to convert us. We cannot become Presbyterians, Episcopalians, members of any dividing sect, "teaching for doctrines the opinions of men." Christians, as

well as Jews, need the larger unity that shall embrace them all, the unity of the spirit, not of doctrine.

Mankind at large may not be ready for a universal religion, but let the Jews with their prophetic instinct, their deep, spiritual insight, set the example and give the ideal. The world has not yet fathomed the secret of its redemption, and "salvation may yet again be of the Jews." The times are full of signs. On every side there is a call, a challenge and awakening. What the world needs to-day, not alone the Jews, who have borne the yoke, but the Christians who bear Christ's name and persecute, and who have built up a civilization so entirely at variance with the principles he taught—what we all need, Gentiles and Jews alike, is not so much "a new body of doctrine," as Claude Montefiore suggests, but a new spirit put into life which shall re-fashion it upon a nobler plan and consecrate it anew to higher purpose and ideals. Science has done its work, clearing away the deadwood of ignorance and superstition, enlarging the vision and opening out the path. Christians and Jews alike, "Have we not all one Father? Hath not one God created us?" Remember to what you are called, you who claim belief in a living God who is a Spirit, and who therefore must be worshiped "in spirit and in truth," not with vain forms and with meaningless service, nor yet in the world's glittering shapes, the work of men's hands or brains, but in the ever-growing, ever-deepening love and knowledge of his truth and its showing forth to men. Once more let the Holy Spirit descend and dwell among you, in your life to-day, as it did upon your holy men, your proph-

ets of the olden times, lighting the world as it did for them with that radiance of the skies; and so make known the faith that is in you, "for by their fruits ye shall know them."

**Wolkonsky.** Let us believe in our equality; let us not be "astonished" when life once in a while gives us the chance of experiencing that one man feels like another man. Let us work for unity and happiness, obeying our conscience and forgetting that such things exist as Catholic or Buddhist or Lutheran or Mohammedan. Let every one keep those divisions each one for himself and not classify the others; if some one does not classify himself, and if he does not care to be classified at all, well then let him alone. You won't be able to erase him from the great class of humanity to which he belongs as well as you. He will fulfill his human duties under the impulse of his conscience as well as you and perhaps better, and if a future exists, the God in whom he did not or could not believe will give him the portion of happiness he has deserved in making others happy. For what is morality after all? It is to live so that the God who, according to some of us, exists in one way, according to some others, in another way, who, according to some others, does not exist at all but whom we all desire to exist, that this God should be satisfied with our acts. And after this, as the poet says:

> For forms of faith let foolish zealots fight,
> He can't be wrong whose life is in the right.

Some years ago an English preacher said "the time

had come when we should not any more ask a man: 'How do you believe?' but 'Do you believe?'" Now, we think the time has come when we must neither ask a man: "How do you believe?" nor "Do you believe?" but "Do you want to believe?" And the answer will be the most unanimous cheer that humanity has ever raised.

The Spanish writer, Count Castelar, says somewhere: "Christianity, like light, has many colors." We don't pretend to be broader than Christianity, but if Christianity is broad it is because every shading of the Christian rainbow teaches us that humanity, like light, has many colors, and, pardon me the joke in serious matters, in this country, you know, you have proved that humanity has many "colors."

Yes, Christianity is broad because it teaches us to accept and not to exclude. If only all of us would remember this principle the ridiculous word of "religion of the future" would disappear once and forever. Of course, as long as you will consider that religion consists in forms of worshiping that secure to you your individual salvation, the greatest part of humanity will declare that forms are worn out and that we need a new "religion of the future." But if you fill yourself with the idea that religion is the synthesis of your beliefs in those prescriptions that regulate your acts toward other men, you will give up your wandering, in search of new ways of individual salvation, and you will find vitality and strength in the certitude that we need no other way but the one shown by the religion that teaches us that all men are the same whatever their religion may be.

**Gibbons.** It is this recognition of the fatherhood of God and the brotherhood of Christ that has inspired the Catholic Church in her mission of love and benevolence. This is the secret of her all-pervading charity. This idea has been her impelling motive in her work of the social regeneration of mankind. I behold, she says, in every human creature a child of God and a brother and sister of Christ, and therefore I will protect helpless infancy and decrepit old age. I will feed the orphan and nurse the sick. I will strike the shackles from the feet of the slave, and will rescue degraded women from the moral bondage and degradation to which her own frailty and the passions of the stronger sex had consigned her.

**Bonet-Maury.** This Parliament of Religion reminds me of the splendid manifestation of self-denial, of freedom and fraternity, which took place a century ago at the beginning of the French revolution. It is also, as it were, a Pentecost of humanity, a pouring out of the Holy Ghost of justice, of toleration, and of human brotherhood. May God, the Almighty Father, let it bring the most practical results; may this age witness the brotherhood of Christian unity spread over the whole world. I hail this first Parliament of Religions as the star of good hope for the religious people seeking for peace and harmony in the old as in the new world.

**Chatschumyna.** The spirit of the Armenian church is tolerant. A characteristic feature of Armenians, even while they were heathen, was that they were cosmopolitan in religious matters. Armenia, in early ages, was an America for the oppressed of other lands. From Assyria, as we read in the Bible, in the Book of Kings, Adramelik and Landssar escaped to Armenia. From China, Hindustan, and Palestine they went thither, carrying their religious thoughts and their idols, which they worshiped side by side with the Armenian gods.

Christianity has entirely changed the political and moral life of Armenia, but the tolerant spirit has ever remained. For more than fifteen hundred years she has been persecuted for her faith and her conscience' sake, and yet she has never been a religious persecutor. She calls no church heterodox. The last Catholicos, Makar the First, said once to me: "My son, do not call any church heterodox, All churches are equal, and everybody is saved by his own faith." Every day in our churches prayers are offered for all those who call on the name of The Most-High in sincerity.

**Wise.** Truth unites and appeases; error begets antagonism and fanaticism. Error, whether in the spontaneous belief or in the scientific formulas of theology, is the cause of the distracting factionalism in the transcendental realm. Truth, well defined, is the most successful arbitrator among mental combatants. It seems, therefore, the best method to

unite the human family in harmony, peace, and goodwill is to construct a rational and humane system of theology, as free from error as possible, clearly defined and appealing directly to the reason and conscience of all normal men. Research and reflection in the field of Israel's literature and history produce the conviction that a code of laws is no religion.

**Latas** I have nothing more to add than to extend my open arms and embrace all those who attend this congress of the ministers of the world. I embrace, as my brothers in Jesus Christ, as my brothers in the divinely inspired gospel, as my friends in eminent ideas and sentiments, all men; for we have a common creator, and consequently a common father and God.

**Douglass.** I cannot but feel gratified by the expression of a wish on the part of this great audience to hear a word from me. I did not come here to speak, however. I am somewhat in the condition of a man who attended a missionary meeting in London. "Give me a subject," he said, when called upon for a speech, "and I will address you." Said his friends sitting behind him, "Pitch into the Roman Catholics."

I take it that it would be very dangerous in this meeting to pitch into the Roman Catholics, for we are all Catholics, ready to strike hands with all manner of men from all the nations of the earth not disposed to draw the line anywhere absolutely. And it is one of the glories of this great congress that it brings

together men of all varieties of opinion as well as all complexion. I have only to say to all those who have the spirit of liberty within them that I hold them as countrymen, clansmen, kinsmen, and brothers beloved. I even like the negro with all his faults, and I can bear with my white brethren.

But it is a hard thing in this world to get justice and fairness for these people after all. It is hard for an Englishman, for instance, to do justice to an Irishman. It is hard, perhaps, for an Irishman to do justice to an Englishman. It is very hard for a Christian to do justice to a Jew. And it is hard for a Jew to do justice to a Christian. But we are reconciling them all to-day. We are bringing them all into unity; and it is a delightful thing to see brethren dwelling together in unity. If I had not been studying man all my life rather than theology I should be able to make a speech to you to-day, but I have been studying the great question of human rights instead of human religions.

People are asking me about the race problem—the negro problem. I know of no race problem. The great problem that confronts the American people to-day is a national problem—whether this great nation of ours is great enough to live up to its own convictions, carry out its own declaration of independence, and execute the provisions of its own constitution. That is the only problem; and I believe you are the people that will solve it.

Higginson. When in 1788 the Constitution of the United States was adopted and a commemorative procession of five thousand people took place in Philadelphia, then the seat of government, a place in the triumphal march was assigned to the clergy, and the Jewish rabbi of the city walked between two Christian ministers, to show that the new republic was founded on religious toleration. It seems strange that no historical painter, up to this time, has selected for his theme that fine incident. It should have been perpetuated in art, like the landing of the Pilgrims or Washington crossing the Delaware. And side by side with it might well be painted the twin event which occurred nearly a hundred years later, in a Mohammedan country, when in 1875 Ismael Pacha, then Khedive of Egypt, celebrated by a procession of two hundred thousand people the obsequies of his beloved and only daughter, placed the Mohammedan priests and Christian missionaries together in the procession, on the avowed ground that they served the same God, and that he desired for his daughter's soul the prayers of all.

During the interval between these two great symbolic acts, the world of thought was revolutionized by modern science, and the very fact of religion, the very existence of a divine power, was for a time questioned. Science arose, like the caged Afrit in the Arabian story, and filled the sky. Then more powerful than the Afrit, it accepted its own limitations and achieved its greatest triumph in voluntarily reducing its claims. Supposed by many to have dethroned religion forever,

it now offers to dethrone itself and to yield place to imaginative aspiration—a world outside of science—as its superior. This was done most conclusively when Professor Tyndall, at the close of his Belfast address, uttered that fine statement, by which he will perhaps be longest remembered, that religion belongs not to the knowing powers of man, but to his creative powers. It was an epoch-making sentence.

If knowing is to be the only religious standard, there is no middle ground between the spiritual despair of the mere agnostic and the utter merging of one's individual reason in some great organized church—the Roman Catholic, the Greek Catholic, the Mohammedan, the Buddhist. But if human aspiration, or in other words man's creative imagination, is to be the standard, the humblest individual thinker may retain the essence of religion and may, moreover, have not only one of these vast faiths but all of them at his side. Each of them alone is partial, limited, unsatisfying.

Among all these vast structures of spiritual organization there is sympathy. It lies not in what they know, for they are alike, in a scientific sense, in knowing nothing. Their point of sympathy lies in what they have sublimely created through longing imagination. In all these faiths is the same alloy of human superstition; the same fables of miracle and prophecy; the same signs and wonders; the same perpetual births and resurrections. In point of knowledge, all are helpless; in point of credulity, all are puerile; in point of aspiration, all sublime. All seek after God, if haply they might find him. All, moreover, look

round for some human life more exalted than the rest which may be taken as God's highest reflection. Terror leads them to imagine demons, hungry to destroy, but hope creates for them redeemers mighty to save. Buddha, the prince, steps from his station; Jesus, the carpenter's son, from his, and both give their lives for the service of man. That the good thus prevails above the evil is what makes religion—even the conventional and established religion—a step forward, not backward, in the history of man.

I know a woman who, passing in early childhood from the gentleness of a Roman Catholic convent to a severely Evangelical boarding-school, recalls distinctly how she used in her own room to light matches and smell of the sulphur, in order to get used to what she supposed to be her doom. Time and the grace of God, as she thought, saved her from such terrors at last, but what chance of removal has the gloom of the sincere agnostic of the Clifford or Amberley type, who looks out upon a universe impoverished by the death of Deity?

The pure and high-minded Clifford said: "We have seen the spring sun shine out of an empty heaven upon a soulless earth, and we have felt with utter loneliness that the Great Companion was dead."

"In giving it up" (the belief in God and immortality) wrote Viscount Amberley, whom I knew in his generous and enthusiastic youth, with that equally high-minded and more gifted wife, both so soon to be removed by death, "we are resigning a balm for the wounded spirit, for which it would be hard to

find an equivalent in all the repertories of science and in all the treasures of philosophy."

It is in escaping this dire tragedy — in believing that what we cease to hold by knowledge we can at least retain by aspiration — that the sympathy of religions comes in to help us. That sympathy unites the kindred aspirations of the human race. No man knows God; all strive with their highest powers to create him by aspiration; and we need in this vast effort not the support of some single sect alone, like Roman Catholics or Buddhists, but the strength and sympathy of the human race. What brings us here today? What unites us? But that we are altogether seeking after God, if haply we may find him.

We shall find him, if we find him at all, individually; by opening each for himself the barrier between the created and the creator. If supernatural infallibility is gone forever there remain what Stuart Mill called with grander baptism supernatural hopes. It is the essence of a hope that it cannot be formulated or organized or made subject or conditional on the hope of another. All the vast mechanism of any scheme of salvation or religious hierarchy becomes powerless and insignificant beside the hope in a single human soul. Losing the support of any organized human faith we become possessed of that which all faiths collectively seek. Their joint fellowship gives more than the loss of any single fellowship takes away. We are all engaged in that magnificent work described in the Buddhist "Dhammapada" or "Path of Light." "Make thyself an island; work hard, be wise." If each could but make himself an island

there would yet appear at last above these waves of despair or doubt a continent fairer than Columbus won.—*Sympathy of Religions.*

**Webb.** In Islam caste lines are broken down. We find on one occasion Omar, one of the most energetic and vigorous of his Caliphs, exchanged with his slaves in riding on the camel. The daughters of Mohammed in the household would divide the time grinding corn with the slaves. The idea was taught, "your slave is your brother." Social conditions make him your slave, but he is none the less your brother. This idea of close fraternity, this extreme devotion to fraternity, was the cause of the Moslem triumph at arms. In the later years, after the death of Mohammed, that idea was paramount in every instance; and it was only when that bond of fraternity was broken that we find the decadence of the Islamistic power in Spain.

**Shibata.** As our doctrines teach us, all animate and inanimate things were born from one heavenly deity, and every one of them has its particular mission; so we ought to love them all and also to respect the various forms of religions in the world. They are all based, I believe, on the fundamental truth of religion. The difference between them is only in the outward form, influenced by variety of history, the disposition of the people and the physical conditions of the places where they originated.

Keane. These days will always be to us a memory of sweetness. Sweet, indeed, it has been for God's long-separated children to meet at last, for those whom the haps and mishaps of human life have put so far apart, and whom the foolishness of the human heart has so often arrayed in hostility, here to clasp hands in friendship and in brotherhood. in the presence of the blessed and loving father of us all; sweet to see and feel that it is an awful wrong for religion, which is of the Lord of love, to inspire hatred, which is of the evil one; sweet to tie again the bonds of affection broken since the days of Babel, and to taste "how good and how sweet a thing it is for brethren to live in unity."

In the first place, while listening to utterances which we could not but approve and applaud, though coming from sources so diverse, we have had practical experimental evidence of the old saying that there is truth in all religions. And the reason is manifest. It is because the human family started from unity, from one undivided treasury of primitive truth, and when the separations and wanderings came they carried with them what they could of the treasure.

We have seen how true it is that religion is a reality back of all religions. Religions are orderly or disorderly systems for the attainment of that great end, the union of man with God.

Here we have heard the verdict of human society in all its ranks and conditions, the verdict of those who have most intelligently and most disinterestedly studied the problem of the improvement of human conditions, that only the wisdom and power of relig-

ion can solve the mighty social problems of the future, and that, in proportion as the world advances toward the perfection of self-government, the need of religion, as a balance-power in every human life and in the relations of man with man and of nation with nation, becomes more and more imperative.

**Field.** It has been my fortune to travel in many lands, and I have not been in any part of the world so dark but that I have found some rays of light, some proof that the God who is our God and Father has been there, and that the Temples which are reared in many religions resound with sincere worship and praise to him. I am an American of the Americans. Born in New England, brought up in the strictest sect of the Pharisees, believing there was no good outside of our own little pale. I know, when I was a child, it was a serious question with me whether Democrats could be saved. I am happy to have arrived at a belief that they can be saved, though as by fire.

Well, then, when I went across the ocean I thought a Roman Catholic was a terrible person—terrible. When I came to know the Roman Catholics, however, I found that I was a very poor specimen of Christianity beside the Sisters of Charity who I saw, and the noble Brothers devoted to every good, Christian, and benevolent office. Only a few weeks ago I was in Africa, and there made the acquaintance of some of the White Fathers designated by the Cardinal to carry the Gospel into the center of Africa. What devotion is there we can hardly parallel. I knew that some of

them, the first that were sent out, had been killed in the Desert; and yet at Carthage, I said to one of the White Fathers, "Are you willing to go into all those dangers?" "Yes," said he. "When?" "To-morrow," was his reply. Such a spirit is magnificent, and wherever we see it, in any part of the world, in any church, we admire and honor it.

Ah! but those fellows of the False Prophet, they have no religion in them! So I said until I had been in Constantinople and other cities of the East, when I heard the call for prayers from the minaret and where I saw the devotion of those men fluttering their white turbans like so many doves, at sunrise and sunset going to the house of prayer. I was told by one of the White Fathers about the observances of the Mohammedans. He said to me: "Do you know this is the first day of Ramadan, that of the Mohammedan Lent?" They observe their Lent a great deal better than we do ours. They are more earnest in their religion than we are in ours. They are more devoted in prayer. The poor camel-driver on the desert has no watch to tell him the hour; he dismounts from his camel and stands with his back to the sun, and the shadow cast on the sand tells him it is mid-afternoon and the hour of prayer. Shall I say that such men are beyond the pale of every religion, —that they are not regarded by the Great Father as his children?

So in Bombay. I felt a great respect when I saw the Parsis at the rising and setting of the sun uncovering their heads in homage to the great source of life and light. So in the other religions of the East.

Underneath all we find reverence to the great Supreme power, a desire to love and worship and honor him.

**Spencer.** There is a new form of religion dawning upon the Western World, and I believe also upon the Eastern. Christianity was and is a composite faith, compounded of Jewish religious ideals, of Greek thought, Roman organization, and of Germanic racial influences of domestic and social habit. The new religious ideal which is shaping the reform movements of Christianity, and of other great historic faiths as well, is the outgrowth on its thought-side of that new conception of the universe and man's relation to it; that new conception which is cosmical and universal rather than racial or special. The new religious philosophy finds the synthesis of all religions in the universal and eternal elements of human aspiration toward the everlasting Truth, the absolute Right, the boundless Love and the perfect Beauty! This conception, in brief, puts at the center of all things perceived or experienced "one law, one light, one element, and one far-off Divine event toward which the whole creation moves." This new and scientific thought conception makes of morals, not a series of obligatory commands given by one God, or many gods, to one race or many races, but a turning of the will of man by the force of moral gravitation toward that central law which reveals itself in the human conscience, and is developed through social influences, and in obedience to which alone mankind finds his true orbit of action. This view of morals, which is fast becoming common to all

enlightened men of all historic dates, has already started the newest tendencies in the treatment of vice and crime. Those newest tendencies we set down as reformatory, those which aim to make over the criminal and erring into law-abiding and respectable members of society.

There are two sides of this new reformatory movement in penology, one which touches medical and one educational science. The first is busied with the pathology of crime and vice, and is concerned with the influence of heredity and original endowment; the other has to do with the culture of the morally defective, and makes much of the effect of environment and training upon that original endowment. The first teaches an intelligent pity which traces evil to producing causes, and thus forbids all spiritual arrogance to the well-born and bred. The other bids us make haste to give a new chance for growth to every ill-born and ill-bred man or woman; and, moreover, is showing us how we may act in determined and wise alliance with all those forces which make for general growth in the case of each undeveloped man or woman.

The new scientific element in religion has given us social science of which enlightened penology is a part. The old word of religion said to the soul: "Be ye perfect here and now, no matter how ye were born or trained or in what depths of social degradation ye find yourself." The new religion says that also, such forever must be the clarion call to the will to work out a personal salvation or it will cease to be religion. The religion of the future, however, which is already born,

has taken council of facts as well as of faith, and it has added social ideal to the personal. It has learned that evil heredity and poor physique and degraded home influences and bad social surroundings and too severe toil and too little happiness and education make for millions of mankind walled barriers of circumstances behind which the dull and torpid soul catches but faint echoes of the Divine summons.

The relation of this new religion to the criminal and erring classes is not only the tenderness of human sympathy which would not that any should perish ; it is the consecration of human wisdom to social betterment which shall yet forbid that any shall perish. In this new ideal of religion the call is not only to justice for the criminal and erring after they come within the scope of social control, but it is the call also to a study of those conditions in the individual and in society which make for crime and vice ; and above all it is the call for the social lifting of all the weaker souls of our common humanity upon the winged strength of its wisest and best. The new social ideal in religion calls upon us to make this world so helpful a place to live in "for the least of these our brethren," that it shall yet be as easy for the will to follow goodness "and the heart to be true, as for the grass to be green, or the skies to be blue," in the "natural way of living."

**Nagarkar.** The Brahmo-Somaj is the result, as you know, of the influence of various religions, and the fundamental principles of the theistic church in India is universal love, harmony of faiths, and unity of prophets, or rather unity

of prophets and harmony of faiths. The reverence that we pay the other prophets and faiths is not mere lip loyalty, but it is the universal love for all the prophets and for all the forms and shades of truth by their own inherent merit. We try not only to learn in an intellectual way what those prophets have to teach, but to assimilate and imbibe these truths that are very near our spiritual being. It was the grandest and noblest aspiration of the late Mr. Senn to establish such a religion in the land of India, which has been well known as the birth-place of a number of religious faiths. This is a marked characteristic of the East, and especially India, so that India and its outskirts has been glorified by the touch and teaching of the prophets of the world.

Some men stand aloof and scorn and scoff the thought that there is any possible relation between their religion and that of widely diverse types, but this anchor will hold amid all the tempests of religious wrath that may rage. And after these storms of vituperation shall have spent their fury, and editors shall have written leading articles and archbishops and sultans shall have predicted dire calamities, it will be found that the religious world, as well as the scientific and commercial, is in the relentless grasp of a divine purpose that will not let the people separate in the deep places of their lives.

**Rexford.**

Personal infallibility is not yet attained by anyone, inasmuch as personal fortunes are related to the infinite, and that sense of a lingering weakness which

must be felt by all men must ally them with the world-wide necessity of a rugged and persistent sympathy. The world has been wounded by fragments of truth, whereas no man can ever be wounded by an entire truth. A detached truth fallen even from heaven would be voiceless, but relate it to the economy of God's purposes and immediately it becomes vocal. It bears in its joyous or its tremulous tones the varying fortunes of every soul that God has made, and it tells the story of the Divine Spirit working in and for all. And if the various and multiplied systems of theology had been written while the theologians were looking in the faces of their human brothers, many a judgment and confusion would have been greatly modified. If one hand had written while the other clasped a human hand the verdict would have been changed. The Word made flesh, or the Divine Spirit set forth in human form and fashion, gleaning out from human faces becomes very fender and considerate, while the mere theories of men lay no check upon those severities of judgment which have shattered this human world and rent it asunder in the name of religion.

Back to the primal unity where man appears as a child of God, before he is a Christian or Jew, Brahmin or Buddhist, Mohammedan or Parsi, Confucian, Taoist, or aught beside, back to this must we go if we will be loyal to our kind and loyal to that imperishable religion that is born of human souls in contact with the spirit. Back to this, and thence we must follow the struggle of the Infinite child upward along his perilous ascent through the weary centuries

to the ineffable light and glory that await him, led by the patient hand of God.

Who will say that any man ever sincerely chose any religion for any other than a good purpose? It is incredible. And before the spectacle of an immortal soul seeking for and communing with its God, all hostilities must pause. No missile must be discharged. All the angers and furies must await on that mood and fact or worship, for an immortal soul talking with God is greater than a king. And while we wait in this divine silence let us read the profound and befitting word which Heaven has vouchsafed to the people of the Orient, and which has been preserved to us through the ages in one of the "Sacred books of the East," The great deity said to the inquiring Aruna concerning the many forms of worship: "Whichever form of deity any worshiper desires to worship with faith, to that form I render his faith steady. Possessed of that faith he seeks to propitiate the deity in that form, and he obtains from it those beneficial things which he desires, though they are really given by me."

Max Müller says that what the world needs is a "bookless religion." It is precisely this bookless religion that the world already has, but does not realize it as it should. There is, I repeat, an experience in human souls that lies deeper than the conviction of any book—a religious sense, a holy ecstacy that no book can create or describe. The book does not create the religion, the religion creates the book. We should have religion left if all the books should perish. The eternal emphasis must be placed upon

that living spirit that lies back of all bibles, back of all institutions, and is the eternal reality forever discoverable, but never completely discovered. There is not a piece of mechanism in all the Columbian Exposition that does not owe its effectiveness to a nearer approach to the idea which God concealed in the mechanical laws of the universe. The revelation came through somebody's discovery of it, and the same law holds good from the dust beneath our feet to the star dust of all the heavens, from the trembling of a forest leaf to the trembling ecstasies of the immortal soul.

Snell. All true study of the facts of nature and man is scientific study; all true aspiration toward the ideal of the universe is religious aspiration. Into this union of religious science all men can enter, Catholics, Protestants, Jews, Mormons, Mohammedans, Hindus, Buddhists, Confucianists, Jains, Taoists, Shintoists, Theosophists, Spiritualists, Theists, Pantheists, and Atheists, and none of them need feel out of place; none of them need sacrifice their favorite tenets; and none of them should dare to deny to any of the others a perfect right to stand upon the same platform of intelligent and impartial inquiry and to obtain a free and appreciative audience for all that they can say on their own behalf.

A great deal has been said about the union of science and religion; much more important is the union of all men in science and religion, of which that most remarkable of all human assemblies which this building now shelters is a glorious illustration.

And may this union become ever closer until, under the ægis of the true brotherhood, that demands no surrender of cherished beliefs but only an opening of the mind and heart upon a broader horizon, the whole race of mankind shall conscientiously and lovingly work together in the quest or illustration of the highest truth and in the teaching and fulfillment of the supremest duty.

**Peabody.** Believe me, the future of the world, like its past, lies in just such inward, personal, patient, spiritual reform. Out of the life of the individual flows the stream of the world. It is like some mighty river flowing through our midst which we want to use for daily drink, but which is charged with poison and turbid with refuse. How shall we cleanse this flowing stream? Try to filter it as it sweeps by with its full current; but the task is prodigious, the impurity is persistent, the pollutions keep sweeping down on us from the sources of the stream. And then the wise engineer seeks those remote sources themselves. He cleanses each little brook, each secret spring, each pasture bank, and then from those guarded sources the great river bears down purity and health to the great world below. So the method of Christ purifies the modern world. It seeks the sources of life in the individual soul, and then out of the myriad such springs which lie in the hearts of men, the great stream of human progress flows into its own purer and broader future and the nations drink and are refreshed.

We might as well face the fact that one of the severest tests of character which our time affords has

to be borne by the rich. The person who proposes to to maintain simplicity and sympathy, responsibility and highmindedness in the midst of the wealth and luxury of the modern times, is undertaking that which he had better at once understand to be very hard. The rich have some advantages, but they unmistakably have also many disadvantages, and the christianization of wealth is beyond question the most serious of modern problems.

But this is not saying that the rich men should be abolished. Wealth only provides a severer school for the higher virtues of life, and the man or woman who can really learn the lesson of that school has gained one of the hardest, but also one of the most fruitful experiences of modern times. Never before did the world provide so many opportunities for the services of wealth, and never before, thank God, did so many rich men hold their wealth as a trust for whose use they owe responsibility to their God.

What is Christ's own attitude toward poverty? Every soul, he says, no matter how humble or depraved, is essential to God's kingdom. It has its part to take in the perfect whole. Every soul ought to be given a chance to do and be its best. It must be helped to help itself. The question of the Christian is to make as much out of that life as can be made. It must be made the life of a man, not the life of a brutal, degraded mendicancy; the life of a woman, not a life of starved and tempted labor.

Thus Christian charity is not the mere relief of temporary distress, or the alms which may tempt to evil; it is personal painstaking interest—the taking

trouble to lift up ; the dismounting, as you pass, like the Samaritan, pouring into the wounds of the fallen one the oil and wine you had meant for yourself ; the putting the victim of circumstances on your own beast, and taking him where he shall be cared for and healed.

Christian Charity meets a drunken woman in the streets, as did a fair young girl the other day, takes the poor slatternly wretch gently round the waist, walks down the crowded thoroughfare, and puts the half unconscious woman to bed, warms some soup, leaves her to sleep, and then from day to day visits the home until for very love's sake the better life is found and the devil of drink cast out by the new affection. In short Christian charity sees in the individual that which God needs in his perfect world and trains it for that high end. There is more Christian charity in teaching a trade than in alms, in finding work than in relieving want.

What Christ wants is the soul of His brother and that must be trained into personal power, individual capacity, self-help. Thus, true Christian charity is the one with the last principle of scientific charity. It is the transforming of a helpless dependent into a self-respecting worker. It is as when Peter and John stood at the beautiful gate of the Temple and the lame man lay there, as the passage says, " hoping that he might receive an alms"; but Peter fastened his eyes on him and said : " Silver and gold have I none, but such as I have give I unto thee. In the name of Jesus of Nazareth rise up and walk."

But, in reality, there is one whole side of the teach-

ings of Jesus which such a view entirely ignores. Suppose one goes on to ask humbly: "Why does Christ thus appeal to the individual? Why is the single soul of such infinite worth to him? Is it for its own sake? Is there this tremendous significance about my little being and doing that it has its own isolated worth? Not at all. A man's life, taken by itself, is just what it seems, a very insignificant affair. What is it that gives significance to such a single life? It is its relation to the whole of which it is a part. Just as each minutest wheel is essential in some great machine, just as the health of each slighted limb or organ in your body affects the vitality and health of the whole, so stands the individual in the organic life of the social world. "We are members of one another," "We are one body in Christ," "No man liveth or dieth to himself"—so runs the Christian conception of the common life; and in this organic relationship the individual finds the meaning and worth of his own isolated self. What is this conception in Christ's own language? It is his marvelous ideal of what he calls "The Kingdom of God," that perfected world of humanity in which, as in a perfect body, each part should be sound and whole, and thus the body be complete. How Jesus looked and prayed for this coming of a better world! The Kingdom of Heaven is the one thing to desire. It is the good seed of the future. It is the leaven dropped into the mass of the world; it is the hidden treasure; the pearl of great price. It may come slowly, as servants look for a reckoning after years of duty done; it may come suddenly, as virgins wake and meet the bridegroom.—*Christianity and the Social Question.*

# THE SOUL.

The winds that o'er my ocean run,
Reach through all heavens beyond the sun;
Through life and death, through fate, through time,
Grand breaths of God, they sweep sublime.

O, thou God's mariner, heart of mine,
Spread canvas to the airs divine!
Spread sail! and let thy Fortune be
Forgotten in thy Destiny.

For Destiny pursues us well,
By sea, by land, through heaven or hell;
It suffers death alone to die,
Bids life all change and chance defy.

Life loveth life and good: then trust
What most the spirit would, it must;
Deep wishes, in the heart that be,
Are blossoms of necessity.

A thread of Law runs through thy prayer,
Stronger than iron cables are;
And Love and Longing toward her goal
Are pilots sweet to guide the soul.

So Life must live, and Soul must sail,
And Unseen over Seen prevail,
And all God's argosies come to shore,
Let ocean smile, or rage, or roar.

DAVID A. WASSON.

# THE SOUL.

Vivekananda. The human soul is eternal and immortal, perfect and infinite, and death means only a change of center from one body to another. The present is determined by our past actions, and the future will be by the present. The soul will go on evolving up or reverting back from birth to birth and death to death—like a tiny boat in a tempest, raised one moment on the foaming crest of a billow and dashed down into a yawning chasm the next, rolling to and fro at the mercy of good and bad actions — a powerless, helpless wreck in an ever raging, ever rushing, uncompromising current of cause and effect — a little moth placed under the wheel of causation, which rolls on, crushing everything in its way, and waits not for the widow's tears or the orphan's cry.

The heart sinks at the idea, yet this is the law of nature. Is there no hope? Is there no escape? The cry that went up from the bottom of the heart of despair reached the throne of mercy and words of hope and consolation came down and inspired a Vedic Sage and he stood up before the world and in trumpet voice proclaimed the glad tidings to the world: "Hear, ye children of immortal bliss, even ye that resisted in higher spheres. I have found the ancient one, who is beyone all darkness, all delusion, and

knowing him alone you shall be saved from death again." "Children of immortal bliss," what a sweet what a hopeful name. Allow me to call you, brethren, by that sweet name — heirs of immortal bliss — yea, the Hindu refuses to call you sinners. Krishna taught that a man ought to live in this world like a lotus leaf, which grows in water but is never moistened by water—so a man ought to live in this world, his heart for God and his hands for work.

It is good to love God for hope of reward in this or the next world, but it is better to love God for love's sake, and the prayer goes, "Lord, I do not want wealth, nor children, nor learning. If it be thy will I will go to a hundred hells, but grant me this, that I may love thee without the hope of reward—unselfishly love for love's sake." One of the disciples of Krishna, the then Emperor of India, was driven from his throne by his enemies and had to take shelter in a forest in the Himalayas with his queen, and there one day the queen was asking him how it was that he, the most virtuous of men, should suffer so much misery, and Yuchistera answered: "Behold, my queen, the Himalayas, how grand and beautiful they are. I love them. They do not give me anything, but my nature is to love the grand, the beautiful; therefore I love them. Similarly, I love the Lord. He is the source of all beauty, of all sublimity. He is the only object to be loved. My nature is to love him, and therefore I love. I do not pray for anything. I do not ask for anything. Let him place me wherever he likes. I must love him for love's sake. I cannot trade in love."

The Vedas teach that the soul is divine, only held under bondage of matter, and perfection will be reached when the bond shall burst, and the word they use is, therefore, Mukto—freedom, freedom from the bonds of imperfection; freedom from death and misery.—*The Religion of Hinduism.*

**Elliott.** The age, we are told, calls for men worthy of that name. Who are those worthy to be called men? Men assuredly whose intelligences and wills are divinely illuminated and strengthened. This is precisely what is produced by the gifts of the Holy Spirit; they enlarge all the faculties of the soul at once. The age is superficial; it needs the gift of Wisdom. The age is materialistic; it needs the gift of Intelligence. The age is captivated by a false and one-sided science; it needs the gift of Science. The age is in disorder and is ignorant of the way to true progress; it needs the gift of Counsel. The age is impious; it needs the gift of Piety. The age is sensual and effeminate; it needs the gift of Fortitude. The age has lost and forgotten God; it needs the gift of Fear. Men endowed with these gifts are the men for whom, if it but knew it, the age calls. One such soul does more to advance the kingdom of God than tens of thousands without those gifts.

Religion taken, then, at the highest development, which is Christianity, is the elevation of man to union with God, in an order of life transcending the natural. It attains this end by elevating the soul to heavenly wisdom in divine faith, heavenly life in divine love.

It will be seen that the ideal religious character is not formed by constant absorption in thoughts of the Deity's attributes of sovereignty, but rather by meditation on all the attributes, loving-kindness being supreme. For the same reason it is not obedience that holds the place of honor among the virtues; in forming the filial character love is supreme. Love outranks all virtues. The greatest of these is charity. It is not the spirit of conformity, but that of union, which rules the conduct of a son.

It never can be said that it is by reason of obedience that men love, but it must always be said of obedience that it is by reason of love that it is made perfect. Obedience generates conformity, but love has a fecundity which generates every virtue, for it alone is wholly unitive. The highest boast of obedience is that it is the first-born of love. As the Humanity said of the Divinity, "I go to the Father, because the Father is greater than I," so obedience says of love, "I go to my parent virtue, for love is greater than I."

Hence, not the least fault we find with the religious Separation of the last three hundred years is, that it has unduly accentuated the sovereignty of God.—*The Supreme End of Religion.*

**Warren.** There is no moment in this or in the future life when the infinite mercy of the Lord would not that an evil man should turn from his evil course and live a virtuous and upright and happy life; but they will not in that world for the same reason that they would not in this, because when evil habits are once fixed and confirmed

they love them and will not turn from them. "Can the Ethiopian change his skin or the leopard his spots? Then may they also do good who are accustomed to do evil." Heaven is a heaven of man and the life of heaven is human life. The conditions of life in that exalted state are greatly different from the conditions here, but it is a human life adapted to such transcendent conditions, and the laws of life in that world, as we have seen, are the same as in this. Man was created to be a free and willing agent of the Lord to bless his kind. His true happiness comes not in seeking happiness for himself, but in seeking to promote the happiness of others. Where all are animated by this desire, all are mutually and reciprocally blest.

Such a state is heaven, whether measurably in this world or fully and perfectly in the next. Then must there be useful ways in heaven by which we can contribute to each other's happiness. And of such kind will be the employment of heaven, for there must be useful employments. There could be no happiness without beings who are designed and formed for usefulness to others. What the employments are in that exalted condition we cannot well know except as some of them are revealed to us, and of them we have faint and feeble conception. But undoubtedly one of them is attendance upon men in this world.—*Swedenborgian Doctrine of the Soul.*

**Carus.** Do not think the bitterness of infidels is an evidence of their irreligious spirit. Acrimony is the expression of disappointment in religious teachings, but indicates very frequently a deep religious sentiment. Therefore do not consider free-thinkers as enemies of religion, but learn to regard them as your brethren who have passed into a phase of their religious development which may be necessary to their higher evolution. We must sometimes pass through all the despair of infidelity and religious emptiness before we can learn to appreciate the glory and grandeur of a higher stage of religious life. When infidelity is the result of a sincere love of truth do not look upon it as irreligious. Any one who dares to have convictions and is earnest in them is religious. He who is sincere will always in the end find the right way. Bear in mind all truth is religious, and this includes all scientific truth.

Science destroys dogmatism, but he who sees deeper will soon perceive that no harm is done, for science preserves the real spirit of religion; it enhances truth. That conception of religion which rejects science is inevitably doomed. Nevertheless, religion itself will not go. Science is the method of reaching for the truth, and religion is the good will and enthusiasm to live a life of truth.

**Kiretchjian.** First, all the young men of the orient who have the deepest religious convictions, stand for the dignity of man. I regret that I should have to commence here; but, out of the combined voices and arguments of

philosophies and theologies there comes before us such an unavoidable inference on an imperfect humanity that we have to come out before we can speak on any religion for ourselves and say: "We believe that we are men." For us it is a libel on humanity and an impeachment of the God who created man, to say that man is not sufficient within himself and that he needs religion to come and make him perfect. It is libeling humanity to look upon this or that family of man and to say that they show conceptions of goodness and truth and high ideals and a life above simple animal desires, because they have had religious teaching by this or that man or a revelation from heaven. We believe that if man is man he has it all in himself, just as he has all his bodily capacities. Will you tell me that a cauliflower that I plant in the fields grows up in beauty and perfection of its convolutions, and that my brain, which the same God has created a hundred thousand times more delicate and perfect, cannot develop its convolutions and do the work that God intended I should do and have the highest conceptions that he intended I should have; that a helpless pollywog will develop and become a frog with perfect, elastie limbs and a heaving chest, and that frogs will keep together in contentment and croak in unity, and that men need religion and help from outside in order that I may develop into the perfection of a man in body and soul and recognize the brotherhood of man and live upon God's earth in peace? I say it is an impeachment of God, who created man to promulgate and acquiesce in any such doctrine.

Fisher. In saying that Christianity is an "Historical Religion" more is meant, of course, than that it appeared at a certain date in the world's history. This is true of all the religions of mankind, except those which grew up at times prior to authentic records and sprung up through a spontaneous, gradual process. The significance of the title of this paper is that, in distinction from every system of religious thought or speculation, like the philosophy of Plato or Hegel, and from every religion which consists exclusively or almost exclusively, like Mohammedanism, of doctrines and precepts, Christianity incorporates in its very essence facts or transactions on the plane of historical action.

These are not accidents, but are fundamental in the religion of the Gospel. The preparation of Christianity is indissolubly involved in the history of ancient Israel, which comprises a long succession of events. The Gospel itself is, in its foundations, made up of historical occurrences, without which, if it does not dissolve into thin air, it is transformed into something quite unlike itself. Moreover, the postulates of the Gospel, or the conditions which make its function in the world of mankind possible and rational, are likewise in the realm of fact, as contrasted with theoretic conviction or opinion.

There is a disposition to overlook this grand peculiarity of Christianity, that whatever is essential and most precious in it lies in the sphere of spirit—of freedom. We are taken out of the region of metaphysical necessity and placed among personal beings and among events which find their solution, and all

the solution of which they are capable, in the free movement of the will and affections. To seek for an ulterior cause can have no other result than to blind us to the real nature of the phenomena which we have to explain. In order to present the subject in a clear light let me ask the reader to reflect for a moment on the nature of sin. Look at any act, whether committed by yourself or another, which you feel to be iniquitous. This verdict, with the self-condemnation and shame that attend it, imply that no good reason can be given for such an act. Much more do they imply that it forms no part of that natural development and exercise of our faculties over which we have no control. It is an act, a free act, a breaking away from reason and law, having no cause behind the sinner's will, and admitting of no further explication.

Do you ask why one sins? The only answer to be given is that he is foolish and culpable. You strike upon an ultimate fact and you will stay by the fact, but to endeavor to make it rational or inevitable you must deny morality, deny that sin is sin and guilt is guilt, and pronounce the simple belief in personal responsibility a delusion. What we have said of a single act of wrong doing holds good, of course, of morally evil habits and principles.

Suppose again an act of love and self-sacrifice. A man resolves to give up his life for a religious cause, or a woman, like Florence Nightingale, to forsake her pleasant home for the discomforts and exposures of a soldiers' hospital. What shall be said of these actions? Why, plainly you have done with the explanation when you come back to that principle of free benevolence—

to the noble and loving heart—from which they spring. To make them links in some necessary process by which they no longer originate in the full sense of the word, in a free preference lying in a sphere apart from natural development and inevitable causation, would be an insult to the soul itself.

Or take a benevolent act of another kind—the forgiveness of an injury. A man whom you have grievously injured magnanimously foregoes his right to exact the penalty, though if he were to exact it you would have no right to complain. His forgiveness is an act, the beauty of which is due to its being a preresolve on his part, a willing gift, a voluntary love. The supposition of an exterior cause which reduces this act to a mere effect of organization or mental constitution, or any anything else, destroys the very thing which you take in hand to explain. And the consequence would follow if the injury which calls forth pardon were resolved into something besides an unconstrained inexcusable, unreasonable, and, in this sense, unaccountable act.—*Christianity, an Historical Religion.*

D'Harlez. There is no people without a religion, how low soever it may be in the scale of civilization. If there be any in whom the religious idea seems extinct, though this cannot be certainly shown, it is because their intelligence has come to that degree of degradation in which it has no longer anything human save the capacity of being lifted to something higher. The explanations that have been offered of the religious sentiment inborn

in man might be qualified as "truly curious and amusing were it not a question of matters so grave."

For some it is unreflecting instinct. Be it so; but whence came this instinct? Doubtless from nature. And nature, what is it? It is reality, as we have said. True instinct does not deceive. For others, religion arises from the need man experiences of relationship with superior beings. Religious sentiments and concepts are innate in man. They enter into the constitution of his nature, which itself comes from its author and master; they impose themselves as a duty upon man, as the declaration of universal conscience attests. The idea of a being superior to humanity, its master, comes from the very depths of human nature and is rendered sensible to the intellect by the spectacle of the universe. No reasonable mind can suppose that this vast world has of itself created or formed itself. This is so true that men of science, the most hostile to religion, the moment they perceive some evidence of design upon a stone, however deeply imbedded in the earth, themselves proclaim that man has passed here.

**Ghandi.** That the soul is immortal is doubted by very few. It is an old declaration that whatever begins in time must end in time. You cannot say that soul is eternal on one side of its earthly period without being so in the other. If the soul sprang into existence specially for this life, why should it continue afterward? The ordinary idea of creation at birth involves the correlative of annihilation at death. Moreover, it does not stand to reason

that from an infinite history the soul enters this world for its first and all physical existence, and then merges into an endless spiritual eternity. The more reasonable deduction is that it has passed through many lives and will have to pass through many more before it reaches its ultimate goal. But it is directed that we have no memory of past lives. Can any one recall his childhood? Has anyone a memory of that wonderful epoch—infancy?

The companion doctrine of transmigration is the doctrine of Karma. The sanskrit of the word Karma means action. "With what measure ye mete, it shall be measured to you again" and "Whatsoever a man soweth, that shall he also reap" are but the corollaries of that most intricate law of Karma. It solves the problem of the inequality and apparent injustice of the world.—*The Ethics and History of the Jains.*

**Lewis.** Under the behest of religion the ordinary duties of life, its cares and perplexities are really set aside, not simply refrained from. Such a rest day promotes all that is best; it is not merely a time for physical inaction. It raises men into companionship with God and with good. It is not burdened with hair-splitting distinctions about what is worldly, what may be done or what may not be done. Not "Thou shalt not do," but "I delight to do thy will, O God." is its language.

Nothing less than sacred time can meet such demands. Sacred places and sacred shrines cannot come to them as time does. They are too far removed from God and too local as to men. They cannot speak to

the soul as time speaks. Sacred hours are God's unfolding presence, lifting the soul and holding it in heavenly converse. Social worship comes only through specified time. Religious intercourse among men, whereby each stimulates the other's faith and aids the other's devotion, is an inevitable result of sacred time, and is unattainable without it. Sacred time cultivates religious life by spiritual communion; by wholesome instruction and by healthful spiritual sursoundings. It preserves and develops religious life by continual recurrence.—*The Divine Element in the Weekly Rest Day.*

**Stanton.** As I read the signs of the times I think the next form of religion will be the "Religion of Humanity," in which men and women will worship what they see of the divine in each other; the virtues, the beatitudes, the possibilities ascribed to deity reflected in mortal beings. The forces and qualities the most exalted mind ascribes to his ideal God are reproduced in a less degree in the noble men and women who have glorified the race. Judging man by his works, what shall we say to the seven wonders of the world, of the Colossus of Rhodes, Diana's Temple at Ephesus, the Mausoleum at Halicarnassus, the Pyramids of Egypt, the Pharos at Alexandria, the Hanging Gardens at Babylon and the Olympian Zeus? True, these are all crumbling to dust, but change is law, too, in all nature's works.

The manifestation of man's power is more varied and wonderful as the ages roll on. Who can stand in St. Peter's at Rome, and listen to the deep-toned

organ reverberating from arch to arch with a chorus of human voices alike pathetic and triumphant in their hymns of praise, without feeling the divine harmony in architecture, poetry, and song? And yet man, so small in stature, conceived and perfected that vast cathedral with its magnificent dome, strung every key in that grand organ to answer to a master's touch and trained every voice in that great choir to melody, to perfect time and tune—a combination in grandeur surpassing far the seven wonders of the world.

And what shall we say of the discoveries and inventions of the past fifty years, by which the labors of the world have been lifted from the shoulders of men, to be done henceforth by the tireless machines. Behold the magnitude of the works accomplished by man in our day and generation. He has leveled mountains and bridged chasms; with his railroads he has linked the Atlantic and Pacific, the Rocky and Alleghany mountains together; with steam and the ocean cable he has anchored continents side by side and melted the nations of the earth in one. With electricity man has opened such vistas of wonder and mystery that scientists and philosophers stand amazed at their own possibilities, and in the wake of all these triumphs we are startled with new mysteries revealed by physical researches into what has hitherto been the unseen universe.

Man has manifested wisdom too, as well as power. In fact what cardinal virtue has he not shown, through all the shifting scenes of the passing centuries? The page of history glows with the great deeds of noble men and women. What courage and heroism, what

self-sacrifice and sublime faith in principle have they not shown in persecution and death, amid the horrors of war, the sorrows of exile, and the weary years of prison life? What could sustain mortal man in his awful "solitude of self" but the fact that the great moral forces of the universe are bound up in his organization? What are danger, death, exile and dungeon walls to the great spirit of life incarnate in him?

The new religion will teach the dignity of human nature and its infinite possibilities for development. Its believers will not remain forever in the valley of humiliation, confessing themselves in the church service on each returning Sabbath day to be "miserable sinners" imploring the good Lord to deliver them from the consequences of violated law, but the new religion will inspire its worshipers with self-respect, with noble aspirations to attain diviner heights from day to day than they yet have reached. It will teach individual honesty and honor in word and deed, in all relations of life. It will teach the solidarity of the race that all must rise or fall as one. Its creed will be Justice, Liberty, Equality for all the children of earth. It will teach our practical duties to man in this life, rather than sentimental duties to God in fitting ourselves for the next life. A loving human fellowship is the real divine communion. The spiritual life is not a mystical contemplation of divine attributes, but the associated development of all that is good in human character.

**Arnett.** We do fervently pray and earnestly hope that the meeting held this day will start a wave of influences that will change some of the Christians of this land that they recognize the brotherhood of man, will from this time forward accord to us, that which we receive in every land except this "land of the free and home of the brave."

All we ask is the right of an American citizen; the right to life, liberty, and happiness, and that be given us the right and privileges that belong to every citizen of a Christian commonwealth. It is not pity we ask for, but justice; it is not help, but a fair chance. We ask not to be carried, but to be given an opportunity to walk, run, or stand alone in our own strength or to fall in our own weakness; we are not begging for bread, but for an opportunity to earn bread for our wives and children. Treat us not as wards of a nation nor as objects of pity, but treat us as American citizens, as Christian men and women. Do not chain your doors and bar your windows and deny us a place in society, but give us the place that our intelligence, our virtue, our industry, and our courage entitle us to. "But admit none but the worthy and well qualified."

We do not shun judgment, but we ask to be judged justly and without prejudice; hear both sides of our case before you render a verdict, and then render it according to the testimony given. Judge us not by the color of our skin, nor the texture of our hair, but judge us by our intelligence and character. When you weigh us, weigh our virtues against our vices; our intelligence against our ignorance; our industry against our idleness; our accumulations

against our poverty; our courage against our cowardice; our strength against our weakness.—*Christianity and the Negro.*

**Lorimer.** The Anabaptists taught in the sixteenth century that every Christian has in himself a divine guide whom he must follow at any cost; even as Hans Denck, described by Keller as their apostle, declared: "This I know in myself certainly to be the truth; therefore, I will if God will listen to what it shall say to me; him that would take it from me, I will not permit." This faith in the "inner light" has survived the swift flight of nearly four hundred years, and is cherished to-day not only among the Baptists but among others who have no direct connection with them. I do not say that this doctrine has not been modified, refined of crudities, and freed from excesses in its transmission from the past, but I do maintain that in all of its essential meaning it has been transmitted to the present. And what is more, this conception, once the almost exclusive possession of lowly, humble men, has found something like recognition in the transcendentalism of Emerson, and in the poetry of Robert Browning. In Paracelsus the poet writes:

> There is an inmost center in us all,
> Where truth abides in fullness; and around,
> Wall upon wall, the gross flesh hems it in,
> This perfect, clear perception, which is truth;
> A baffling and perverting carnal mesh
> Blinds it, and makes all error; and "to know"
> Rather consists in opening out a way
> Whence the imprisoned splendor may escape,
> Than in effecting entry for a light
> Supposed to be without.

But a greater than Browning has said: "Howbeit when he, the spirit of truth, is come he will guide you into all truth; for he will not speak of himself, but whatsoever he shall hear that shall he speak; and he will show you things to come."

Were there as many churches as there are men, if they were all honest and faithful, it would be better for the world than for there to be only one church, if to be members thereof multitudes had to forswear their convictions and crucify their sense of duty.

One man centered in truth and breathing truth will achieve more for society than a thousand held together by conventionalism and by a creed which has become incredible to intelligence. I am not pleading for divisions Far from it. I would do everything in my power to abate differences and unify Christianity. But this seeming to be, this fiction of oneness, which gentle enthusiasts are deluded by, is humiliating in the extreme. It assumes what is not a fact, or it implies that professedly upright men have deliberately stultified themselves by pretending to what is not true.

**Drummond.**

When all this is included it will be seen that evolution, organic evolution, is but the earlier chapter of Christianity, and that Christianity is but the later evolution. There can be but one verdict then as to the import of evolution, as to its bearings on the individual life and future of the race. The supreme message of science to this age is that all nature is on the side of the man who tries to rise. Evolution, development,

and progress are not only on her program; they are her program. For all things are rising—all world, all planets, all stars, all suns. An ascending energy is the universe, and the whole moves on with one mighty ideal and anticipation. The aspiration of the human mind and heart is but the evolutionary tendency of the universe. Darwin's great discovery, or the discovery which he brought into prominence, is the same as that of Galileo, that the world moves. The Italian prophet says it moves from west to east. The English philosopher says it moves from low to high.

As in the days of Galileo, there are many now who do not see that the world moves, men to whom the world is an endless plane, a prison fixed in a purposeless universe, where untried prisoners await their unknown fate. It is not the monotony of life that destroys; it is the pointlessness. They can bear its weight; its meaninglessness crushes them. The same revolution that the discovery of the axial rotation of the earth effected in the world of physics the doctrine of evolution will make in the moral world. Already a sudden and marvelous light has fallen upon the earth. Evolution is less a doctrine than a light. It is a light revealing in the chaos of the past a perfect and growing order, giving meaning even to the confusion of the present, discovering through all the denseness around us the paths to progress and flashing its rays upon the coming goal.

Men began to see an undivided ethical purpose in this material world, a tide that from eternity has never turned, making to perfectness in that vast progression

of nature, that vision of all things from the first of time, moving from low to high, from incompleteness to completeness, from imperfection to perfection. The moral nature recognizes in all its height and depth the eternal claim upon itself—wholeness and perfection to holiness and righteousness. These have always been required of man, but never before on the natural plan have they been proclaimed by voices so commanding or enforced by sanctions so great and rational.

Instead of robbing the world of God science has done more than all the philosophies and natural theologies to sustain the theistic conception. It has made it impossible for the world to worship any other God. The sun and the moon and the stars have been found out; science has shown us exactly what they are. No man can worship them any more.

If science has not, by searching, found out God, it has not found any other God, nor anything else like a God that might continue to be a conceivable and rational object of worship in a scientific age. If by searching it has not found God it has found a place for God. As never before from the purely physical side of things it has shown there is room in the world for God. It has given us a more Godlike God. The new energies in the world demand a will and an ever present will. To science God no longer made the world and then withdrew; he pervades the whole. Under the old view God was a non-resident God and an occasional wonder worker. Now he is always here.

It is certain that every step of science discloses the

attributes of the Almighty with a growing magnificence. The author of "Natural Religion" tells us that the average scientific man worships at present a more awful, and, as it were, a greater Deity than the average Christian. Certain it is that the Christian view and the scientific view together form a conception of the object of worship such as the world in its highest inspiration never reached before. Never before have the attributes of eternity and immensity and infinity clothed themselves with language so majestic in its sublimity. Mr. Huxley tells us that he would like to see a Sunday-school established in every parish. If this only were to be taught we should be rich indeed to be qualified to be the teachers in those Sunday-schools.

A better understanding of the genesis and nature of sin may modify, at least, some of the attempts made to get rid of it, whether in a national or individual life. But the time is not ripe to speak with more than the greatest caution and humility of these still tremendous problems. There is an intellectual covetousness abroad which is neither the fruit nor the friend of a scientific age. The haste to be wise, like the haste to be rich, leads many to speculate in indifferent securities, and can only end in fallen fortunes. Theology must not be bound up with such speculations.

At the same time speculation must continue to be its life and its highest duty. We are sometimes warned that the scientific method has dangers and are told not to carry it too far. But it is then after all it becomes chiefly dangerous, when we are warned not

to carry it too far. Apart from all details, apart from the influence of modern science on points of Christian theology, that to which most of us look with eagerness and gratitude is its contribution to applied Christianity. The true answer to the question, is there any conflict between Christianity and theology, is that in practice at all events the two are one.

What is the object of Christianity? It is the evolving of men, the making of higher and better men in a higher and better world. That is also the object of evolution—what evolution has been doing since time began. Christianity is the further evolution. It is an evolution reënforced with all the moral and spiritual forces that have entered the world and cleaved to humanity through Jesus Christ. Beginning with atoms and crystals, passing to plants and animals, evolution finally reaches man. But unless it ceases to be scientific fact it cannot stop there. It must go on to include the whole man, and all the work and thought and light and aspiration of man. The great moral facts, the moral forces, so far as they are proved to exist, the Christian consciousness, so far as it is real, must come within its scope. Human history is as much a part of it as natural history.—*Christianity and Evolution.*

**Tomlins.** Some two years ago I took a thousand children from the public schools. I selected the voices that seemed most musical, but I always chose those from poor families, other things being equal. Those children have been working with me for about two years, preparing to sing,

as they have been recently singing in the World's Fair. These children came not from the avenues, but from the alleys. They were disorderly, they were a little rough. They did not know what was wanted of them. They came to get something for nothing, and determined to have more than their companions if possible. They went through the music as I have attempted to describe it to you, and soon, through the influence of this, better results came. There was no longer an abuse of the imagination, but its use in the line of practical things. Soon there came little atoms, if I may say, no larger than a mustard seed, of action toward each other, of better sentiments toward brothers and sisters or teachers and parents.

Now, the trouble with us musicians is that, in the excess of our sentiment when we go into action, we are looking for some big mountain to move, and probably the only action that will be thrust in our path will be something not larger than a mustard seed. Those little children sang and almost filled the city with songs of gladness as individuals. We were told to watch them and notice the development of their characters. The little boy had some little thing to do perhaps to find something for his sister, open the door or something of that kind, and so on to bigger things. Some of those children afterward went to the hospitals and sang. Some started little classes for their companions. One boy has started an "Old Clothes Club," to which boys and girls bring old shoes and garments that are afterward distributed to old people. Another started a little philanthropic newspaper. Those things are being done without

suggestions from the teachers. And shows that the children are carrying their singing into action. To-day most of them are occupied in some such manner.

It is my desire to show you that in art, as in religion, the lines all lead upward.—*Religion and Music.*

**Alger.** Liberalism thus far has been ethical and shallow. Evangelicanism has been dogmatic, tyranical, and cruel, to some extent irrational, but it has always been profound. It has battled with the real problems which the liberalists have simply blinked at, and settled these problems in universal agreement. For example, the doctrine of the fall of Adam. There was a real problem. The world is full of evil; God is perfect; he could not create imperfections. How happened it? Why, man was created all right, but he fell. It was an amazingly original, subtle, and profound stroke to settle a real problem. The liberal came up and, saying it was not the true solution, they blinked at the problem and denied that it existed. Now the real solution seems to me is not that the evils in the universe have come from a fall.

The fall of an arch-demoniac spirit in heaven does not settle the problem; it only moves it back one step. How did he fall? Why did he fall? There can be no fall in the archetypal of God. Creatures were created in freedom to choose between good and evil in order that through their freedom and the discipline of struggle with evil they might become the perfected and redeemed images of God. That settles the problem, and we can all agree on that. Of course you

want an hour to expound it. This hint may seem absurd, but there is more in it. Finally, I want to say, we must change the emphasis from the world of death to this world. Redemption must not be postponed to the future. It must be realized on the earth. I don't think it is heresy to say that we must not confine the idea of Christ to the mere historic individual, Jesus of Nazareth; but we must consider that Christ is not merely the individual. He is the completed genus incarnate. He is the absolute generic unity of the human race in manifestation. Therefore, he is not the follower of other men, but their divine exemplar. We must not limit our worship of Christ to the mere historic person, but must see in the individual person the perfected genus of the divine humanity, which is God himself, and realize that that is to be multiplied. It cannot be divided, but it may be multiplied commensurately with the dimensions of the whole human race.—*The Religious Unification of the Race.*

**Bruce.** Does the view of man as the crown of evolutionary process throw any light on his eternal destiny? Does it contain any promise of immortality? Here one feels inclined to speak with bated breath. A hope so august, so inconceivably great, makes the grasping hand of faith tremble. We are tempted to exclaim, behold, we know not anything. Yet, it is worthy of note that leading advocates of evolutionism are among the most pronounced upholders of immortality. Mr. Fiske says: "For my own part I believe in the immortality of the soul, not in the sense in which I

accept the demonstrable proofs of a science, but as a supreme act of faith in the reasonableness of God's work." He cannot believe that God made the world, and especially its highest creature, simply to destroy it like a child who builds houses out of rocks just for the pleasure of knocking them down. Not less strongly Le Conte writes: "Without spirit-immortality this beautiful cosmos which has been developing into increasing beauty for so many millions of years, when its evolution has run its course and all is over, would be precisely as if it had never been—an idle dream, an idle tale, signifying nothing."

These utterances of course do not settle the question. But, considering whence they emanate, they may be taken at least as an authoritative indication that the tenet of human immortality is congruous to, if it be not a necessary deduction from the demonstrable truths that man is the consummation of the great world-process by which the universe has been brought into being.

**Brodbeck.**

In short, we believe that no name given by man will ever express the infinite secret.

We believe that everything now existing does change, but cannot absolutely be destroyed. Thus we believe that even our sun, earth, moon will once be destroyed, but probably in order to begin in new shapes a new existence. But as to all that, we leave science to decide, if possible, when and how it will take place.

**Dharmapala.** Buddha also gave a warning to his followers when he said: "He who is not generous, who is fond of sensuality, who is disturbed at heart, who is of uneven mind, who is not reflective, who is not of calm mind, who is discontented at heart, who has no control over his senses — such a disciple is far from me, though he is in body near me."

The attainment of salvation is by the perception of self through charity, purity, self-sacrifice, self-knowledge, dauntless energy, patience, truth, resolution, love, and equanimity. The last words of Buddha were these: "Be ye lamps unto yourselves; be ye a refuge to yourselves; betake yourselves to an eternal voyage; hold fast to the truth as a lamp; hold fast as a refuge to the truth; look not for refuge to anyone besides yourselves. Learn ye, then, that knowledge which I have attained and have declared unto you and walk ye in it, practice and increase in order that the path of holiness may last and long endure for the blessing of many people, to the relief of the world, to the welfare, the blessing, the joy of Gods and men.

**Hirsch.** The domain of religion is co-extensive with the confines of humanity. For man is by nature not only, as Aristotle puts the case, the political — he is as clearly the religious — creature. Religion is one of the natural functions of the human soul; it is one of the natural conditions of human, as distinct from mere animal life. To this proposition ethnology and sociology bear abundant

testimony. Man alone in the wide sweep of creation builds altars. And wherever man may tent there also will curve upward the burning incense of his sacrifice or the sweeter savor of his aspirations after the better, the diviner light. However rude the form of society in which he moves, or however refined and complex the social organism, religion never fails to be among the determining forces one of the most potent. It, under all types of social architecture, will be active as one of the decisive influences rounding out individual life and lifting it into significance for and under the swifter and stronger current of the social relations. Climatic and historical accidents may and do modify the action of this all-pervading energy. But under every sky it is vital and under all temporary conjunctures it is quick.

A man without religion is not normal. There may be those in whom this function approaches atrophy. But they are undeveloped or crippled specimens of the completer type. Their condition recalls that of the color blind or the deaf. Can they contend that their defect is proof of superiority? As well might those bereft of the sense of hearing insist that because to them the reception of sound is denied, the universe around them is a vast ocean of unbroken silence. A society without religion has nowhere yet been discovered. Religion may then, in very truth, be said to be the universal distinction of man.

# THE THOUGHT OF GOD.

One thought I have, my ample creed
So deep it is and broad,
And equal to my every need,—
It is the thought of God.

Each morn unfolds some fresh surprise,
I feast at Life's full board;
And rising in my inner skies
Shines forth the thought of God.

At night my gladness is my prayer;
I drop my daily load,
And every care is pillowed there
Upon the thought of God.

I ask not far before to see,
But take in trust my road;
Life, death, and immortality
Are in my thought of God.

To this their secret strength they owed
The martyr's path who trod;
The fountains of their patience flowed
From out their thought of God.

Be still the light upon my way,
My pilgrim staff and rod,
My rest by night, my strength by day,
O blessed thought of God!

F. L. Hosmer.

## THE THOUGHT OF GOD.

**Abbott.** Religion is the mother of all religions, not the child. The White City is not the parent of architecture; architecture is the parent of the White City. And the temples and the priests and rituals that cover this round globe of ours have not made religion; they have been born of the religion that is inherent in the soul. Religion is not the exceptional gift of exceptional geniuses. It is not what men have sometimes thought poetry or art or music to be, a thing that belongs to a favored few great men. It is the universal characteristic of humanity. It belongs to man as man. Religion is not a somewhat that has been conferred upon him by any supernatural act of irresistible grace, either upon an elect few or an elect many. Still less is it a somewhat that has been conferred upon a few, so that the many, strive never so hard to conform their lives to the light of nature, unless aided by some supernatural or extraordinary acts of grace, can never attain to it. Religion belongs to man and is inherent in man.

Max Müller has defined religion—I quote from memory, but I believe I quote with substantial accuracy—as a perception of such a manifestation of the infinite as produces an effect upon the moral character and conduct of man. It is not merely the moral character and conduct: that is ethics. It is

not merely a perception of the infinite: that is theology. It is such a perception of the infinite as produces an influence on the moral character and conduct of man: that is religion.

My proposition then it this, that in every man there is an inherent capacity so to perceive the infinite and to every man on this round globe of ours God has so manifested himself in nature and in inward experience, as that, taking that manifestation on the one hand and a power of perception on the other, the moral character and the conduct of man, if he follows the light that he receives, will be steadily improved and enlarged and enriched in his upward progress to the infinite and the eternal. Man is conscious of himself and he is conscious of the world within himself. He is conscious of a perception that brings him in touch with the outer world. He is conscious of reason by which he sees the relation of things. He is conscious of emotions, feelings of hope, of fear, of love. He is conscious of will, of resolve, of purpose. Sometimes painfully conscious of resolves that have been broken. Sometimes gladly conscious of resolves that have been kept. And in all of this life he is conscious of these things; that he is a perceiving, thinking, feeling, willing creature.

He goes but a very little way through life before he learns there is a larger unity of life than at first he thought. He learns that all phenomena of life are bound together in some one common bond. He learns that behind all the phenomena of nature there is a cause, that behind the apparent there is the real, behind the shadow there is the substance, behind the

transitory there is the eternal. The old teachers of the old religion, the old teachers of the Japanese religion, they, as well as the old teachers of the Hebrew religion, did see that truth which Herbert Spencer has put in axiomatic form in these later days: "Midst all mysteries by which we are surrounded, nothing is more certain than that we are in the presence of an infinite and eternal energy from which all things proceed."

There could be no political economy if there were no unit in the human race, no science, no religion, no nothing. We are not a mere set of disintegrated, separate pieces of sand in one great heap which we are building up to be blown asunder. All humanity is united together by unmistakable ties—united with a power that far transcends the local temple, the temple of tribes or nations or creeds or circumstances. And we thus discern that, as there is back of all the material phenomena an ethical culture, so there is back of all moral phenomena moral culture.

We do not think that God has spoken only in Palestine and to the few in that narrow province. We do not think he has been vocal in Christendom and dumb everywhere else. No! We believe that he is a speaking God in all times and in all ages. But we believe no other revelation transcends and none other equals that which he has made to man in the one transcendental human life that was lived eighteen centuries ago in Palestine. And we think we find in Christ one thing that we have not been able to find in any other of the manifestations of the religious life of the world. All religions are the result of man's seek-

ing after God. The whole human race seeks to know its eternal and divine Father. The message of the Incarnation—that is the glad tidings we have to give to Africa, to Asia, to China, to the isles of the sea.—*Religion Essentially Characteristic of Humanity.*

**Dharmapala.** Let us remember that if God is omnipotent, evil is impotent. There is but one side of omnipotent good—it has no evil side; there is but one side to reality, and that is the good side. If God is All in All, that finishes the question of a good and a bad side to existence. You will gather the importance of these sayings when sorrow comes, for "sorrow endureth but for a night and joy cometh in the morning." The dream is sickness, sin, and death, and your waking from it is a reality, even the triumph of soul over sense. Take the side you wish to carry and be careful not to talk on both sides. You are the attorney for the case, whatever it be, and will win or lose according to your mental verdict. The old Latin proverb is true, "That thou seest, that thou beest."

There is an atheism which is death; there is another which is the very life blood of all true faith. It is the power of giving up what, in our best, our most honest moments, we know to be no longer true. It is the readiness to replace the less perfect, however dear, however sacred it may have been to us, by the more perfect, however much it may be detested as yet by the world. It is the true self-surrender, the true self-sacrifice, the truest trust in truth, the truest trust in faith.

Without that atheism no new religion, no reform, no reformation, no resuscitation would ever have been possible; without that atheism no new life is possible for anyone of us. The strongest emphasis has been put by Buddha on the supreme importance of having an unprejudiced mind before we start on the road of investigation of truth. The least attachment of the mind to preconceived ideas is a positive hindrance to the acceptance of truth. Prejudice, passion, fear of expression of one's convictions and ignorance are the four biases that have to be sacrificed at the threshold. To be born as a human being is a glorious privilege. Man's dignity consists in his capability to reason and think, and to live up to the highest ideal of pure life, of calm thought, of wisdom, without extraneous interventions. Buddha says that man can enjoy in this life a glorious existence, a life of individual freedom, of fearlessness and compassionateness. This dignified ideal of manhood may be attained by the humblest, and this consummation raises him above wealth and royalty. "He that is compassionate and observes the law is my disciple."

**Cook.** I care not what name you give to God if you mean by him a spirit omnipresent, eternal, omnipotent, infinite in holiness and every other operation. Who is ready for coöperation with such a God in life and death and beyond death? Only he who is thus ready is religious. William Shakespeare is supposed to have known something of human nature and certainly was not a theological partisan. Now, Shakespeare, you

will remember, in "The Tempest" tells you of two characters who conceived for each other supreme affection as soon as they met. "At the first glance they have changed eyes," he says. The truly religious man is one who has "changed eyes" with God under some one or another of His hundred names. It follows from this definition of religion and as a certainty dependent on the unalterable nature of things that only he who has changed eves with God can look into his face in peace. A religion of delight in God, not merely as Savior, but as Lord also, is scientifically known to be a necessity to the peace of the soul, whether we call God by this name or the other, whether we speak of Him in the dialect of this or that of the four continents, or this or that of the ten thousand isles of the sea.

**Nagarkar.** We humbly believe that the world has yet to understand and realize, as it never has in the past, the tender and loving relationship that exists between mankind and their supreme, universal, divine mother. Oh, what a world of thought and feeling is centered in that one monosyllabic word ma, which in my language is indicative of the English word mother! Words cannot describe, hearts cannot conceive of the tender and self-sacrificing love of a human mother. Of all human relations the relation of mother to her children is the most sacred and elevating relation. And yet our frail and fickle human mother is nothing in comparison with the divine mother of the entire humanity, who is the primal source of all love, of all mercy and all purity.

Let us, therefore, realize that God is our mother, the mother of mankind, irrespective of the country or the clime in which men and women may be born. The deeper the realization of the motherhood of God, the greater will be the strength and intensity of our ideas of the brotherhood of man and the sisterhood of woman. Once we see and feel that God is our mother, all the intricate problems of theology, all the puzzling quibbles of church government, all the quarrels and wranglings of the so-called religious world will be solved and settled. We of the Brahmo-Somaj family hold that a vivid realization of the motherhood of God is the only solution of the intricate problems and differences in the religious world.

May the universal mother grant us all her blessings to understand and appreciate her sweet relationship to the vast family of mankind. Let us approach her footstool in the spirit of her humble and obedient children.

**Scobell.** What we happily emphasize in this Congress of Religions is simply religion, That we write out in large letters and trumpet the great fact of it in all the tongues of men. We believe there must be more of it in the world when men come to understand how much there is of it already. Paul felt it as we feel it when he honestly complimented the news-loving Athenians upon their being very religious. In an almost fearful fancy Heine declared that he would seize a towering pine tree and dip it brushwise in Ætna and write on the heavens, "Agnes, Ich liebe dich"—"Agnes, I love thee." So would we

blazon on the more widely read scroll of our closing century's quick history the word "Religion."

**Miccolls.** The human mind, taught and trained by human thoughts and human loves, point us to one who is over all, above all and in all, in whom we live, move and have our being, with whom we all have to do, light of our light, life of our life, the grand reality that underlies all realities, the being that pervades all beings, the sum of all joys, of all glory, of all greatness; known yet unknown, revealed yet not revealed, far off from us yet nigh to us; for whom all men feel if happily they might find him, for whom all the wants of this wondrous nature of ours go out in inextinguishable longing; one with whom we all have to do and from whose dominion we can never escape.

But utter that simple name, God, and straightway there comes gathering around it the clustering of glorious words shining and leaping out of the darkness until they blaze like a galaxy of glory in the heavens—law, order, justice, love, truth, immortality, righteousness, glory!

**D'bibedi.** In the Vedas there are marks everywhere of the recognition of the idea of one God, the God of nature, manifesting himself in many forms. This word "God" is one of those which have been the stumbling block of philosophy. God, in the sense of personal creator of the universe, is not known in the Vedas, and in the highest effort of rationalistic thought in India has been to see God in the totality

of all that is. And, indeed, it is doubtful whether philosophy, be it that of a Kant or a Hegel, has ever accomplished any thing more.

I humbly beg to differ from those who see in monotheism, in the recognition of a personal God apart from nature, the acme of intellectual development. I believe that is only a kind of anthropomorphism which the human mind stumbles upon in its first efforts to understand the unknown. The ultimate satisfaction of human reason and emotion lies in the realization of that universal essence which is the All.

**Snell.** Religion is a universal fact of human experience. There are people without gods, without sacred books, without sacraments, without doctrines, if you will—but none without religion. There is in every human breast an instinct which reaches outward and upward toward the highest truth, the highest goodness, the highest beauty, and which testifies at the same time to the existence of an intimate relation of affection, of honor, and of beauty between each individual person and the surrounding universe.

**Momerie.** It seems to me that the discovery of the fact of evolution was an important step in the proof of the divine existence. Evolution has not disproved adaptation; it has merely disproved one particular kind of adaptation—viz., of a human artifice.

A different and far higher method is suggested by the doctrine of evolution, a doctrine which may now

be considered as practically demonstrated, thanks especially to the light which has been shed on it by the science of anatomy, physiology, geology, palæontology, and embryology. These sciences have placed the blood relationship of species beyond a doubt. The embryos of existing animals are found again and again to bear the closest resemblance to extinct species, though in this adult form the resemblance is obscured. Moreover, we frequently find in animals rudimentary, or abortive, organs, which are manifestly not adapted to any end, which never can be of any use, and whose presence in the organism is sometimes positively injurious. There are snakes that have rudimentary legs—legs which however interesting to the anatomist are useless to the snake. There are rudiments of fingers in a horse's hoof and of teeth in a whale's mouth, and in man himself there is the vermiform appendix. It is manifest, therefore, that any particular organ in one species is merely an evolution from a somewhat different kind of organ in another. It is manifest that the species themselves are but transmutations of one or a few primordial types and that they have been created not by paroxysm but by evolution. The creator saw the end from the beginning. He had not many conflicting purposes, but one that was general and all embracing. Unity and continuity of design serve to demonstrate the wisdom of the designer.

But over and above the signs of purpose in the world there are other evidences which bear witness to its rationality, to its ultimate dependence upon mind. We can often detect thought even when we

fail to detect purpose. "Science," says Lange, "starts from the principle of the intelligibleness of nature." To interpret is to explain, and nothing can be explained that is not in itself rational. Reason can only grasp what is reasonable. You cannot explain the conduct of a fool. You cannot interpret the actions of a lunatic. They are contradictory, meaningless, unintelligible. Similarly if nature were an irrational system there would be no possibility of knowledge. The interpretation of nature consists in making our own the thoughts which nature implies. Scientific hypothesis consists in guessing at these thoughts; scientific verification in proving that we have guessed aright. "O God," says Kepler, when he discovered the laws of planetary motion, "O God, I think again Thy thoughts after Thee."

There is no doubt something awesome in the thought of the absolute inviolability of law; in the thought that nature goes on her way quite regardless of your wishes or mine. She is so strong and so indifferent! The reign of law often entails on individuals the direst suffering. But if the Deity interfered with it he would at once convert the universe into chaos. The first requisite for a rational life is the certain knowledge that the same effects will always follow from the same cause; that they will never be miraculously averted; that they will never be miraculously produced. It seems hard—it is hard—that a mother should lose her darling child by accident or disease, that she cannot by any agony of prayer recall the child to life. But it would be harder for the world if she could. The child has died through a vio-

lation of some of nature's laws, and if such violation were unattended with death men would lose the great inducement to discover and obey them. It seems hard, it is hard, that the man who has taken poison by accident dies as surely as if he had taken it on purpose. But it would be harder for the world if he did not. If one act of carelessness were ever overlooked, the race would cease to feel the necessity for care. It seems hard, it is hard, that children are made to suffer for their father's crimes. But it would be harder for the world if they were not. If the penalties of wrong-doing were averted from the children, the fathers would lose the best incentive to do right. Vicarious suffering has a great part to play in the moral development of the world. Each individual is apt to think that an exception might be made in his favor. But, of course, that could not be. If the laws of nature were broken for one person, justice would require that they should be broken for thousands, for all. And if only one of nature's laws could be proved to have been only once violated our faith in law would be at an end; we should feel that we were living in a disorderly universe; we should lose the sense of the paramount importance of conduct; we should know that we were the sport of chance.

Pain, therefore, was an unavoidable necessity in the creation of the best of all possible worlds. But however many and however great were the difficulties in the creator's path, the fact of evolution makes it certain that they are being gradually overcome. And among all the changes that have marked its progress, none is so palpable, so remarkable, so persistent, as

the development of goodness. Evolution "makes for righteousness." That which seems to be its end varies.

The truth is constantly becoming more apparent that on the whole and in the long run it is not well with the wicked; that sooner or later, both in the lives of individuals and of nations, good triumphs over evil. And this tendency toward righteousness by which we find ourselves encompassed meets with a ready, an ever readier response in our own hearts. We cannot help respecting goodness, and we have inextinguishable longings for its personal attainment. Notwithstanding "sore lets and hindrances," notwithstanding the fiercest temptations, notwithstanding the most disastrous failures, these yearnings continually re-assert themselves with ever-increasing force. We feel, we know that we shall always be dissatisfied and unhappy until the tendency within us is brought into perfect unison with the tendency without us, until we also make for righteousness steadily, unremittingly, and with our whole heart. What is this disquietude, what are these yearnings, but the spirit of the universe in communion with our spirits, inspiring us, impelling us, all but forcing us to become coworkers with itself.

To sum up in one sentence: all knowledge, whether practical or scientific, nay, the commonest experience of everyday life, implies the existence of a mind which is omnipresent and eternal, while the tendency towards righteousness, which is so unmistakably manifest in the course of history, together with the response which this tendency awakens in our

own hearts, combine to prove that the infinite thinker is just and kind and good. It must be because he is always with us that we sometimes imagine that he is nowhere to be found.

* "Oh, where is the sea?" the fishes cried
As they swam the crystal clearness through;
"We've heard from of old of the ocean's tide
And we long to look on the waters blue.
The wise ones speak of an infinite sea;
Oh, who can tell us if such there be?"

The lark flew up in the morning bright
And sang and balanced on sunny wings,
And this was its song: "I see the light;
I look on a world of beautiful things;
And flying and singing everywhere
In vain have I sought to find the air."

—*Evidences of a Supreme Being.*

**Goodspeed.** In the presence of a multitude of religions, such as are represented in this Parliament, we are tempted to believe that the ultimate religion will consist in a bouquet of the sweetest and choicest of them all. The graves of the dead religions declare that not selection but incorporation makes a religion strong; not incorporation but reconciliation; not reconciliation but the fulfillment of all these aspirations, these partial truths in a higher thought, in a transcendent life.

The system of religions here represented, or to come, which will not merely select but incorporate, not merely incorporate but reconcile, not merely reconcile but fulfill, holds the religious future of humanity.

* The author of these very suggestive and oft-quoted lines is Minot J. Savage, Boston.—EDITOR.

Apart from particular problems these dead religions, in clear tones, give two precious testimonies. They bear witness to man's need of God, and man's capacity to know Him. Looking back to-day upon the dead past, we behold men in the jungle and on the mountain, in the Roman temple and before the Celtic altar, lifting up holy hands of aspiration and petition to the Divine. Sounding through Greek hymns and Babylonian psalms alike are heard human voices crying out after the eternal.

But there is a nobler heritage of ours in these oldest of religions. The capacity to know God is not the knowledge of him. They tell us with one voice that the human heart, the universal human heart that needs God and can know him, was not left to search for him in blindness and ignorance. He gave them of himself. They received the light which lighteth every man. That light has come down the ages unto us, shining as it comes with ever brighter beams of divine revelation.

"For God who, at sundry times and in divers manners, spake unto the fathers"—and we are beginning to realize to-day, as never before, how many are our spiritual fathers in the past—"hath in these last days spoken unto us in the son."—*What the Dead Religions have Bequeathed to the Living.*

**Dawson.** The term natural science may be held to include our arranged and systematized knowledge of the earth and its living inhabitants. It will thus comprise, not only geology and the biological sciences, but anthropology and

psychology. On the other hand one may take religion in its widest sense as covering the belief common to all the more important faiths and more especially those general ideas which belong to all the races of men and are usually included under the term natural religion, though this, as we shall see, graduates imperceptibly into that which is revealed. Natural religion, if thereby we understand the beliefs fairly deducible from the facts of nature, is in truth closely allied to natural science, and if reduced to a system may even be considered as a part of it.

The attitude of science to Divine revelation is not one of antagonism except in so far as any professed revelation is contradictory to natural facts and laws. This is a question on which I do not propose to enter, but may state my convictions, that the Old and New Testaments of the Christian faith, while true to nature in their reference to it, infinitely transcend its teachings in their sublime revelations respecting God and His purposes toward man.

Finally, we have thus seen that natural science is hostile to the old materialistic worship of natural objects, as well as to the worship of heroes, of humanity generally, and of the state, or indeed of anything short of the great first cause of all. It is also hostile to that agnosticism which professes to be unable to recognize a first cause and to the pantheism which confounds the primary cause with the cosmos resulting from his action. On the contrary it has nothing to say against the belief in a Divine First Cause, against Divine miracles or inspiration, against the idea of a future life, or against any moral or spiritual

means for restoring man to harmony with God and nature. As a consequence it will be found that a large proportion of the more distinguished scientific men have been good and pious in their lives, and friends of religion.—*The Religion of Science.*

**Byrne.** The ideas of man and God are correlative and inseparable—they come and go together, and a defective knowledge of the one necessarily implies an imperfect understanding of the other. The power of apprehending and understanding the relations between cause and effect, of adapting and adjusting means to an end is, if not the very definition of intelligence and free will, at least their adequate description. And in this man is like unto God, whose presence, shut out from us by the veil of the visible universe, is luminously revealed in the laws by which that universe is governed, and in the order and beauty which bring the operation of these laws within the domain of sense and through sense to the intelligence of man. Such, according to the Catholic idea, is the nobility, such the dignity and preëminence of man. He is set as a king over the created things of earth, yet responsible for the use of them to the God who gave him so royal a supremacy.

Man will be religious. It is a necessity and the law of his being, and if he cannot rise to God, he will strive to draw down God to himself. "Lord, teach me to know myself, teach me to know Thee," was the the prayer that went up from the soul of the great bishop of Hippo; and the prayer to which he gave

utterance has ever been the universal cry of the heart of man—to know one's self, to know God.

**Harris.** The world is a manifestation of divine grace—a spectacle of the evolution or becoming of individual existence in all phases, inorganic and organic. Individuality begins to appear even in specific gravity and in ascending degrees in cohesion and crystallization. In the plant it is unmistakable. In the animal it begins to feel and perceive itself. In man it arrives at self-consciousness and moral action and recognizes its own place in the universe.

God, being without envy, does not grudge any good; he accordingly turns, as Rothe says, the emptiness of non-being into a reflection of himself, and makes it everywhere a spectacle of his grace.

**Hewitt.** The vastness of the universe represents God's immensity. The multifarious beauties of creatures represent his splendor and glory as their archetype. The marks of design and the harmonious order which are visible in the world manifest his intelligence. The faculties of intelligence and will in rational creatures show forth in a more perfect image the attributes of intellect and will in their author and original source. All created goodness, whether physical or moral, proclaims the essential excellence and sanctity of God. He is the source of life, and is, therefore, the living God. All the active forces of nature witness to his power.

Webb. The devout Mussulman, one who has arrived at an intelligent comprehension of the true teachings of the Prophet, lives in his religion and makes it the paramount principle of his existence. It is with him in all his goings and comings during the day, and he is never so completely occupied with his business or worldly affairs that he cannot turn his back upon them when the stated hour of prayer arrives and present his soul to God. His love, his sorrows, his hopes, his fears are all immersed in it—it is his last thought when he lies down to sleep at night, and the first to enter his mind at dawn, when the voice of the Muezzin sings out loudly and clearly from the minaret of the mosque, waking the soft echoes of the morn with its thrilling, solemn, majestic monotones, "Come to prayer; prayer is better than sleep."

# THE CROWNING DAY THAT'S COMING.

I know there shall dawn a day
— Is it here on homely earth?
Is it yonder, worlds away,
Where the strange and new have birth,
That Power comes full in play?

Then life is — to wake not sleep,
Rise and not rest, but press
From earth's level where blindly creep
Things perfected, more or less,
To the heaven's height, far and steep.

Where, amid what strifes and storms
May wait the adventurous quest,
Power is Love — transports, transforms
Who aspired from worst to best,
Sought the soul's world, spurned the worms'.

I have faith such end shall be :
From the first, Power was — I knew.
Life has made clear to me
That, strive but for closer view,
Love were as plain to see.

When see? When there dawns a day,
If not on the homely earth,
Then yonder, worlds away,
Where the strange and new have birth,
And power comes full in play.

ROBERT BROWNING.

## THE CROWNING DAY THAT'S COMING.

**Hirsch.** The universal religion has as yet not been evolved in the procession of the suns. It is one of the blessings yet to come. There are now even known to men and revered by them, great religious systems which pretend to universality. And who would deny that Buddhism, Christianity, and the faith of Islam present many of the characteristic elements of the universal faith? In its ideas and ideals the religion of the prophets, notably as enlarged by those of the Babylonian exile, also deserves to be numbered among the proclamations of a wider outlook and a higher uplook. These systems are no longer ethnic. Thus, the three in full practice and the last mentioned spirited intention, have passed beyond some of the most notable limitations which are fundamental in other forms created by the religious needs of man.

Race and nationality cannot circumscribe the fellowship of the larger communion of the faithful, a communion destined to embrace in one covenant all the children of man.

Race is accidental, not essential in manhood. Color is indeed only skin deep. No caste or tribe, even were we to concede the absolute purity of the blood flowing in their arteries, an assumption which could in no case be verified by the actual facts of the

case, can lay claim to superior sanctity. None is nearer the heart of God than another. He certainly who takes his survey of humanity from the outlook of religion, and, from this point of view, remembers the serious possibilities and the sacred obligations of human life, cannot adopt the theory that spirit is the exponent of animal nature. Yet such would be the conclusion if the doctrine of chosen races and tribes is at all to be urged. The racial element is merely the animal substratum of our being. Brain and blood may be crutches which the mind must use. But mind is always more than the brain with which it works; and the soul's equation cannot be solved in terms of the blood corpuscles, or the pigment of the skin, or the shape of the nose, or the curl of the hair.

The day of national religions is past. The God of the universe speaks to all mankind. He is not the God of Israel alone, not that of Moab, of Egypt, Greece or America. He is not domiciled in Palestine. The Jordan and the Ganges, the Tiber and the Euphrates, hold water wherewith the devout may be baptized unto his service and redemption.

The church universal must have the pentecostal gift of the many flaming tongues in it, as the rabbis say was the case at Sinai. God's revelation must be sounded in every language to every land. But, and this is essential as marking a new advance, the universal religion for all the children of Adam will not palisade its courts by the pointed and forbidden stakes of a creed. Creeds, in time to come, will be recognized to be indeed cruel barbed-wire fences, wounding those that would stray to broader pastures,

and hurting others who would come in. Will it for this be a Godless church? Ah, no; it will have much more of God than the churches and synagogues, with their dogmatic definitions, now possess. Coming man will not be ready to resign the crown of his glory, which is his by virtue of his feeling himself to be the son of God. He will not exchange the church's creed for that still more presumptuous and deadening one of materialism, which would ask his acceptance of the hopeless perversion that the World which sweeps by us, in such sublime harmony and order, is not cosmos but chaos—is the fortuitous outcome of the chance play of atoms, producing consciousness by the interaction of their own unconsciousness. Man will not extinguish the light of his own higher life by shutting his eyes to the telling indications of purpose in history, a purpose which, when revealed to him in the outcome of his own career, he may well find reflected, also, in the inter-related life of nature. But, for all this, man will learn a new modesty, now woefully lacking to so many who honestly deem themselves religious. His God will not be a figment, cold and distant, of metaphysics, nor a distorted caricature of embittered theology. "Can man by searching find out God?" asks the old Hebrew poet. And the ages, so flooded with religious strife, are vocal with the stinging rebuke to all creed-builders that man cannot. Man grows unto the knowledge of God, but not to him is vouchsafed that fulness of knowledge, which would warrant his arrogance to hold that his blurred vision is the full light, and that there can be none other which might report truth as does his.

But, what then about sin? Sin, as a theological imputation, will, perhaps, drop out of the vocabulary of this larger communion of the righteous. But, as a weakness to be overcome, an imperfection to be laid aside, man will be as potently reminded of his natural shortcomings, as he is now, of that of his first progenitor, over whose conduct he certainly had no control, and for whose misdeed he should not be held accountable. Religion, will then, as now, lift man above his weaknesses, by reminding him of his responsibilities. The goal before is Paradise. Eden is to rise. It has not yet been. And the life of the great, and good, and saintly, who went about doing good in their generations, and, who died, that others might live, will, for very truth, be pointed out as the spring from which have flowed the waters of salvation, by whose magic efficacy all men may be washed clean, of their infirmities, if baptized in the Spirit which was living within these God-appointed redeemers.

This religion will, indeed, be for man to lead him to God. Its sacramental word will be duty. Labor is not the curse, but the blessing, of human life. For as man was made in the image of the creator, it is his to create.

Sympathy and resignation are, indeed, beautiful flowers growing in the garden of many a tender and noble human heart. But it is active love, and energy, which alone can push on the chariot of human progress, and progress is the gradual realization of the divine spirit, which is incarnate in every human being. This principle will assign to religion, once more, the place of honor among the redeeming

agencies of society, from the bondage of selfishness. On this basis, every man is every other man's brother, not merely in misery, but in active work. "As you have done to the least of these, you have unto me," will be the guiding principle of human conduct in all the relations into which human life enters. No more than Cain's enormous excuse, a scathing accusation of himself, "Am I my brother's keeper?" will be tolerated longer, or condoned, the double standard of morality;—one for Sunday and the church, and another diametrically opposed for weekdays and the counting-room. Not, as now, will be heard the cynic instance that "business is business," and has, as business, no connection with the decalogue, or the sermon on the mount. Religion will, as it did in Jesus, penetrate into all the relations of human society. Not then, will men be rated as so many hands to be bought at the lowest possible price, in accordance with a deified law of supply and demand, which cannot stop to consider such sentimentalities, as the fact, that these hands stand for soul and hearts.

An invidious distinction obtains now between secular and sacred.

It will be wiped away. Every thought and every deed of man must be holy, or it is unworthy of men. Did Jesus merely regard the temple as holy? Did Buddha merely have religion on one or two hours of the Sabbath? Did not an earlier prophet deride and condemn all ritual religion? "Wash ye, make ye clean." Was this not the burden of Isaiah's religion? The religion universal will be true to these, its forerunners.

But what about death, and hereafter? This religion will not dim the hope, which has been man's since the first day of his stay on earth. But it will be most emphatic, in winning men to the conviction, that a life, worthily spent here on earth, is the best, is the only preparation for heaven. Said the old rabbis: "One hour spent here in truly good works, and in the true intimacy with God, is more precious than all life to be." The egotism, which now mars so often the aspirations of our souls, the scramble for glory, which comes while we forget duty, will be replaced by a serene trust in the eternal justice of Him, "in whom we live and move and have our being." To have done religiously, will be a reward sweeter than which none can be offered. Yea, the religion of the future will be impatient of men who claim that they have the right to be saved, while they are perfectly content that others shall not be saved, and while not stirring a foot, nor lifting a hand, to redeem brother men from hunger and wretchedness, in the cool assurance that this life is destined, or doomed, to be a free race of haggling, snarling competitors in which, by some mysterious will of providence, the devil takes the hindmost.

Will there be prayer in the universal religion? Man will worship, but, in the beauty of holiness, his his prayer will be the prelude to his prayerful action. Silence is more reverential and worshipful than a wild torrent of words breathing forth, not adoration, but greedy requests for favors to self. Can an unforgiving heart pray, "Forgive as we forgive?" Can one ask for daily bread, when he refuses to break his bread

with the hungry? Did not the prayer of the great master of Nazareth thus teach all men, and all ages, that prayer must be the stirring to love?

Had not that little waif caught the inspiration of our universal prayer who, when first taught its sublime phrases, persisted in changing the opening words to "Your father which is in heaven?" Rebuked, time and again, by the teacher, he finally broke out. "Well, if it is our father, why, I am your brother." Yea, the gates of prayer, in the church to rise, will lead to the recognition of the universal brotherhood of men.

Will this new faith have its Bible? It will. It retains the old Bibles of mankind, but gives them a new luster, by remembering, that, "the letter killeth, but the spirit giveth life." Religion is not a question of literature, but of life. God's revelation is continuous, not contained in tablets of stone, or sacred parchment. He speaks to-day yet, to those that would hear him. A book is inspired when it inspires. Religion made the Bible, not the book religion.

And what will be the name of this church? It will be known, not by its founders, but by its fruits. God replies to him who insists upon knowing his name: "I am he who I am." The church will be. If any name it will have, it will be "the church of God," because it will be the church of man.

When Jacob, so runs an old rabbinical legend, weary and footsore the first night of his sojourn away from home, would lay him down to sleep under the canopy of the starset skies, all the stones of the field exclaimed: "Take me for thy pillow." And

because all were ready to serve him, all were miraculously turned into one stone. This became Beth El, the gate of heaven. So will all religions, because eager to become the pillow of man, dreaming of God, and beholding the ladder joining earth to heaven, be transformed into one great rock, which the ages cannot move, a foundation stone for the all-embracing temple of humanity, united to do God's will with one accord.—*Elements of Universal Religion.*

**Mozoomdar.** What is theology without morality? What is the inspiration of this book, or the authority of that prophet, without personal holiness—the cleanliness of this God-made temple, and the cleanliness of the deeper temple within?

I am often afraid, I confess, when I contemplate the condition of European and American society, when your activities are so manifold, your work is so extensive that you are drowned in it, and you have little time to consider the great questions of regeneration, of personal sanctification, of trial and judgment, and of acceptance before God. That is the question of all questions. A right theological basis may lead to social reform, but a right line of public activity, and the doing of good, is bound to lead to the salvation of the doer's soul, and the regeneration of public men.

Devotions, repentance, prayer, praise, faith; throwing ourselves entirely and absolutely upon the spirit of God and upon his saving love. Moral aspirations do not mean holiness; a desire of being good does

not mean to be good. The bullock, that carries on his back hundred-weights of sugar, does not taste a grain of sweetness because of its unbearable load. And all our aspirations, and all our fine wishes, and all our fine dreams, and fine sermons, either hearing or speaking them, going to sleep over them or listening to them intently—these will never make a life perfect. Devotion only, prayer, direct perception of God's spirit, communion with him, absolute self-abasement before his majesty; devotional fervor, devotional excitement, spiritual absorption, living and moving in God—that is the secret of personal holiness.

Theology is good; moral resolutions are good; devotional fervor is good. The problem is, how shall we go on ever and ever in an onward way, in the upper path of progress and approach toward divine perfection? God is infinite; what limit is there in his goodness, or his wisdom, or his righteousness? All the scriptures sing His glory; all the prophets in the Heaven declare his majesty; all the martyrs have reddened the world with their blood, in order that his Holiness might be known. God is the one infinite good; and, after we had made our three attempts of theological, moral, and spiritual principle, the question came that God is the one eternal and infinite, the inspirer of all human kind. The part of our progress then lay toward allying ourselves, toward affiliating ourselves with the faith, and the righteousness, and wisdom of all religions and all mankind.

Christianity declares the glory of God; Hinduism speaks about his infinite and eternal excellence; Mohammedanism, with fire and sword, proves the

almightiness of his will; Buddhism says how joyful and peaceful he is. He is the God of all religions, of all denominations, of all lands, of all scriptures; and our progress lay in harmonizing these various systems; these various prophecies and developments, into one great system. Hence the new system of religion in the Brahmo-Somaj is called the New Dispensation. The Christian speaks in terms of admiration of Christianity; so does the Hebrew of Judaism; so does the Mohammedan of the Koran; so does the Zoroastrian of the Zend-Avesta. The Christian admires his principles of spiritual culture; the Hindu does the same; the Mohammedan does the same.—*Concerning the Brahmo-Somaj.*

**Woolley.** The world's religious debt to America is defined in one word, opportunity. The liberty men had known only as a distant ideal now reached the stage of practical experiment. It is true, if we try to estimate this debt in less abstract terms, we shall find we have made a special contribution of no mean degree in both men and ideas. We have had our theologians of national and world-wide fame, men of the highest learning their age afforded, of consecrated lives and broad understanding.

We hear a great deal in the present day about an "ethical religion," an "ethical basis in religion," the "ethical element in religion," phrases that well define the main modern tendency in the evolution of a new religious ideal. But this ethical element in religion, like the principle of mental freedom to which it is

allied, is less an absolute and new discovery of our own age and country, than a re-statement of a truth long understood. We find struggling witness of one of the other far back in the earliest period of human history, and at every one of those historic points at which we note a fresh affirmation of the principle of freedom, we find new and stronger emphasis laid upon the moral import of things. Hand in hand those two ideals of heavenly birth, freedom, and goodness, have led the steps of man down the tortuous path of theological experiment and trial, out under the blue open of a pure and natural religion. Natural religion! Where upon all the green expanse of this, our earth, under the wide dome of sky, that hangs protectingly over every part of it, can so fitting a place for the practical demonstration of such a religion be found as now and here in our loved and free America? This is not said in reproach or criticism of any other land, but in just command and exhortation to ourselves. Where, except under republican rule, can the experiment so well be tried of a personal religion, based on no authority but that of the truth, finding its sanction in the human heart, demonstrating itself in deeds of practical helpfulness and good will?

How sadly will our boasted republic fail in its ideal if it realizes not in the near future this republic of mind. The principle of democracy, once accepted, runs in all directions. Religion is fast becoming democratized in these days. If America is to present the world with a new type of faith, it must be as inclusive as those principles of human brother-

hood on which her political institutions rest, and embody a great deal of Yankee common-sense. Its sources of supply will be as various as the needs and activities of the race. If Ralph Waldo Emerson is to be named one of its prophets, Thomas Edison must be counted another.

But such a faith when evolved, even as we see it evolving to-day, will not be the product of one age or people, nor is it a result the future alone is to attain. Its roots will search ever deeper into the past, not in timorous enslavement, but for true nourishment, as its branches will stretch toward skies of growing beauty and emprise. Alike Pagan and Christian in source, it will be more than either Pagan or Christian in result, for a faith to be universally applied must be universally derived.

From the heart of man to the heart of man it speaketh. It is this natural religion, springing from one human need and aspiration, which binds our hearts together here to-day, and will never let them be wholly loosed from each other again. How pale grows the phantom of a partial religion, the religion of intellectual assent, before the large, sweet, and comprehensive spirit, that has ruled in these halls! How strong and beautiful the disclosing figure of that coming faith, that owns but two motives, love of God, and love to man!

"We need not travel all round the world to know that everywhere the sky is blue," said Goethe. We need not be Buddhists, Parsis, Mohammedans, Jews, and Christians in turn and all the little Christians besides, Methodists, Baptists, Episcopalians and Uni-

tarians, to know that, in each and all, God is choosing his own best way to demonstrate himself to the hearts of his children. Knowledge gaining slow upon ignorance, truth upon error, goodness steadily gaining power to heal the world's wickedness and misery, man overcoming himself, growing daily in the Divine likeness, not into which he was born, but which he was born to attain; thus, the soul proceeds wherever found, by the Indus or the Nile, the shores of the Mediterranean, or in the valley of the Mississippi, whether it prays in the name of Jesus, or of Osirus, wears black or yellow vestments.

"The World's Religious Debt to America!" Measure as large in actual accomplishment or future possibility and desire as our fondest fancy or most patriotic wish can fashion it, there is a debt larger than this, one which will grow larger still with time, which we acknowledge with glad and grateful hearts to-day, and can never discharge, and that is America's religious debt to the world.

**Dharmapala.** The tendency of enlightened thought of the day, all the world over, is not toward theology, but philosophy and psychology. The bark of theological dualism is drifting into danger. The fundamental principles of evolution and monism are being accepted by the thoughtful. The crude conceptions of anthropomorphic deism are being relegated into the limbo of oblivion. Lip service of prayer is giving place to a life of altruism. Personal self-sacrifice is gaining the place of a vicarious sacrifice. History is repeat-

ing itself. Twenty-five centuries ago India witnessed an intellectual and religious revolution which culminated in the overthrow of monotheism and priestly selfishness, and the establishment of a synthetic religion. This was accomplished through Sakya Muni. To-day the Christian world is going through the same process.

**Williams.** Only men of moral mental force, of a patriotic regard for the relationship of the two races, can be of real service as ministers in the South. Less theology and more of human brotherhood, less declamation and more common-sense and love for truth, must be the qualifications of the new ministry that shall yet save the race from the evils of false teachings. With this new and better ministry, will come the reign of that religion, which ministers to the heart and gives to all our soul functions an impulse to righteousness. The tendency of creeds and doctrine to obscure religion, to make complex that which is elemental and simple, to suggest partisanship and doubt in that which is universal and certain, has seriously hindered the moral progress of the colored people of this country.

Religion should not leave these people alone to learn from birds and beasts, those blessed meanings of marriage, motherhood, and family. Religion should not utter itself, only once or twice a week through a minister from a pulpit, but should open every cabin door and get immediate contact with those who have not yet learned to translate into terms of conduct, the promptings of religion.

How ardently do we all hope, that the heart of

American womanhood will yet be aroused and touched by this opportunity, to elevate and broaden the home-life of these unfortunate women in black. It ought never to be said, that a whole race of teachable women are permitted to grope their way unassisted toward a realization of those domestic virtues, moral impulses, and standards of family and social life, that alone are badges to responsibility. There needs no evidence to show, that these unfortunate people are readily susceptible to these higher and purifying influences of religion. Come from what source they may, Jew or Gentile, Protestant or Catholic, or from those who profess no religion, but who, indeed, are often the most religious, the colored people are eager to learn, and know those lessons, that make men and women morally strong and responsible.

The hope of the Negro and other dark races in America depends upon how far the white Christians can assimilate their own religion. At present there seems to be no ethical attitude in public opinion toward our colored citizens. White men and women, are careless and meanly indifferent about the merits and rights of colored men and women. The white man who swears, and the white man who prays, are alike contemptuous about the claims of colored men.

In every profession, in every trade and occupation of men, there is a code of ethics that governs the relationship, and fosters the spirit of fraternity, among its members. This is the religious sense of the people, applied to the details of practical life. Yet even these religious promptings to deal rightly, too often stop short of reaching the man or woman

who happens to be black. What we need is such a reënforcement of the gentle power of religion, that all souls, of whatever color, shall be included within the blessed circle of its influence. The American negro, in his meager environments, needs the moral helpfulness and contact of men and women, whose lives are larger, sweeter and stronger than his. It should be the mission of religion to give him this help.—*What can Religion further do to Advance the Condition of the American Negro?*

**Cleary.** Religion's duty is to teach the rich, the responsibilities of wealth, and the poor, respect for order and law. The security of capital against the discontent and envy of labor, is the best security also for the workingman. When capital becomes timid, and shrinks from the hazard of investment, labor soon feels the pangs of hunger, and the dread specter of want casts its dismal shadow over many an humble home.

Religion is the only influence that has been able to subdue the pride and the passions of men, to refine the manners and guide the conduct of human society, so that rich and poor alike, mindful of their common destiny, respect each other's rights, their mutual dependence and the rights of their common Father in Heaven. The religious teachers and guides who apply the principles of the "Sermon on the Mount" to the everyday affairs of men, and lead humanity upward to a better and nobler realization of God's compassion for the weary ones of earth, will merit the undying gratitude of men and Heaven's choicest rewards.

Let capital and labor come nearer together, and, in close contact with their common humanity, honestly and intelligently harmonize all their differences on a basis of justice to all. The interest of labor in the security of capital, is equal only to the concern of labor for its own prosperity. Contented, prosperous labor is capital's most secure safeguard. The rich and poor have a common destiny and common hope ; both are hastening onward through a " valley of tears " to appear before a common Father who, in tender love, will show justice and mercy to all his children.

**Hirai.** The relation of Buddhism, Christianity, Confucianism, Shintoism, and all the other religions of the world and their believers, is like that of many lines of different railroads and their passengers. Each starts from a different point and direction, passing through different country scenes, but the final destiny is the one and the same world's fair, which will also be differently viewed by the mental situation of the visitors. Do not dispute about the distinctions of the different lines of railroad. The world's fair is not in the trains and cars, but it is in Chicago, right before you. You are in the fair. Stop your debate about the difference of religion. Kill Gautama—he is only a conductor of the train; burn his scripture—truth is not in it, but right before you. You are in truth. Do not mind Christ—he is only a brakeman. Tear up the bible—God is not in it, but right before you, You are in God.

This synthesis of all faiths is no more a vain hope. If it were ever so thought, it is now known that this

apparent dream was not utopian, but a mirage refracted from a remote reality. Could I but have for a few moments the clairvoyant vision of the seer, and peer into the deep and subtle minds of the great men and women who are here assembled, I should discover one aim and one object common to them all — the desire in love to help, and teach the others; but I should also find a mental conception and hope in regard to this Parliament, as different in each mind as the faces of these members vary from one another.

It is the dream of the Christian representatives, that in assembling together these great men from China, from India, from Europe, from South America, from Japan, and the islands of the sea, they will, for the first time, behold with understanding the bloody cross of Christ, and will enroll under the banner of the humble Nazarene, and the Christian representative is right; but there is something more.

It was the dream of the Buddhist, that the clear and pure enlightenment of Gautama, might be explained and comprehended by the student of the West, and the Buddhist representative is right; but there is something more.

It was the dream of the representative from the land of the star and crescent, and all those Moslems who pray to Allah with their faces toward Mecca, that some recognition should be held out to them as a powerful and aggressive faith, which has earned its right of place among the accepted religions of the world, and the representative of Mohammed is right; but there is something more.

The clean Parsi, purified by fire, standing almost

alone to-day under the untarnished flag of Zoroaster, still hopes and dreams of a revival of his faith by the influence of this Parliament of Religions, and he is right; but there is something more.

Members of this great assembly, there is a surprise awaiting you. The lamb and the lion shall lie down together. Looking more intently, some of us behold a strange thing, the paradox, the anomaly, the Christian a Buddhist and the Buddhist a Christian; the Moslem a Parsi and the Parsi a Moslem. The grand, far-reaching result to grow out of this parliament, is not what you conceive, but, as I said before, a surprise awaits you. Out of it shall come a pure being—unfettered, naked, white, with eyes like Christ, and dignity like Buddha, bearing the rewards of Zoroaster and the flaming sword of Moslem. To her the Jew bows his head, the Christian kneels, the Brahmin prays; before her the habiliments of sects and creeds fall off, for she is pure and naked—she is the one truth, resurrected from the mingled heart and interchanged mind of the world's great Parliament of Religions.—*Synthetic Religion.*

**Hale.** Life with God for man in heaven—that is the religion on which the light of the twentieth century is to be formed. The twentieth century, for instance, is going to establish peace among all the nations of the world. Instead of these arbitration boards, such as we have now occasionally, we are going to have a permanent tribunal, always in session, to discuss and settle the grievances of the nations of the world. The estab-

lishment of this permanent tribunal is one of the illustrations of life with God, for men in a present heaven. Education is to be universal. That does not mean that every boy and girl in the United States is to be taught how to read very badly and how to write very badly. We are not going to be satisfied with any such thing as that. It means that every man and woman in the United States shall be able to study wisely, and well, all the works of God, and shall work, side by side, with those who go the farthest, and study the deepest. Universal education will be best for everyone—that is what is coming. That is life with God, for man in heaven.

And the twentieth century is going to care for everybody's health; going to see that the conditions of health are such, that the child, born in the midst of the most crowded parts of the most crowded cities, has the same exquisite delicacy of care as the babe born to some President of the United States in the White House. We shall take that care of the health of every man, as our religion is founded on life with God, for man in heaven.

As for social rights, the statement is very simple. It has been made already. The twentieth century will give to every man according to his necessities. It will receive from every man according to his opportunity. And that will come from the religious life of that century, a life with God for man in heaven. As for purity, the twentieth century will keep the body pure—men as chaste as women. Nobody drunk, nobody stifled by this or that poison,

given with this or that pretense, with everybody free to be the engine of the almighty soul.

All this is to say that the twentieth century is to build up its civilization on ideas, not on things that perish; build them on spiritual truths which endure, and are the same forever; build them of faith, on hope, on love, which are the only elements of eternal life. The twentieth century is to build a civilization which is to last forever, because it is a civilization of an idea.

**Candlin.** The splendid courage which has undertaken such a task will not be lost. Everything is calling loudly for a radical change of attitude on the part of Christian men. Our denominational distinctions have for the most part become anachronisms. They rest on certain hopeless arguments, which can never be settled one way nor the other. Our divisions are strangling us. The world's best literature, and the world's best science, are already within our borders. The leaders of social reform look upon us with suspicion and distrust. Our attitude toward the Christian world is haughty, and unconciliatory in the extreme.

Meanwhile, material changes, and civilizing influences, are flinging the nations into each other's arms. The great world, which does not understand the mystery of its sin and misery, is left without its Savior, and he yet waits to possess the world he bought with his blood. The federation of Christian men, and the prosecution in a spirit of loving sympathy of her evangel throughout the world, are the great ideals

which in the past have made the church illustrious, which in the future must be her salvation.

Is all this distant, far out of reach, and impracticable? Doubtless, like the millennium — and we might almost say it will be the millennium — it is by no means at our doors. These are only ideals, and men sneer at ideals. Already sarcasm has been at work on the aims of this great congress. It has been "weighed in the balance" of a present day prudence, and has been "found wanting." Now, in the nature of things, what is to be attempted by this assembly must be provisional, tentative, and not immediately realizable. It must deal with the unmatured schemes, and unripe issues. Else how is a beginning to be made? Men of hard and unimaginative minds are sure to stigmatize its hopes as visionary. But we are not afraid of a word, and if we were, this is not a word to be afraid of.

The world is lead by its ideals. It is the golden age to come that cheers us through the dark and dreary winter of present experience. It is Canaan, with its milk and honey, that makes the wilderness of our wanderings endurable. Every great cause, for which heroes have bled and brave souls have toiled, and sorrowed, has been once an ideal, a dream, a hope, and, on coward tongues, an impossibility. It has been the peculiar business of religion to furnish the illuminating and inspiring ambitions which have been as songs in the night of humanity's upward march. Speaking humanely, religion is the strongest force, and it always will be, because it has always en-

listed imagination in its service.—*The Bearings of Religious Unity upon the Work of Missions.*

**Murdock.** Something like a dream of a church universal had entered the mind of this apostle to the Gentiles. His speech at Mars Hill was a prophecy of a Parliament of Religions. And his earnest, reproving question, "Is God not the God of Gentiles also?" has taken nearly two thousand years for its affirmative answer by Christendom in America. Yes. Paul recognized that all the world he knew had some perception of the Infinite. But he knew that this perception must have its effect upon the moral life, or it would be a mockery indeed. And there was much wickedness all about. We see, by the letters of Paul, as well as by history, how corrupt and lawless were many of the customs, both in Greece and Rome. Much service was needed. And there was a woman in Cenchrea who could not sit silent and inactive and see all this. She too must work for a Universal Church. She too must bring religion into the life of humanity. Realizing that it was her duty to help, she entered into this beautiful service, we doubt not, as if it were the most natural thing in the world to do.

Yet, notwithstanding this public work of a woman, and Paul's plain encouragement of it, the letter of his law was the rule of the churches for many centuries; and it forbade the sisters from uttering their moral or religious word in the sanctuaries, or doing public service of any sort for their own and their brother's cause. But here and there arose the Phoebes, who

asked no favors of custom, but insisted on giving the service in every way they could; giving it with such zeal and spirit that people forgot that there was sex in sainthood, and whispered that perhaps they also were called of God.—*A New Testament Woman, or What Did Phoebe Do?*

**Tchera.** The memorable speakers to whom we have listened in this presence as well as those whom we shall hear until the end of this Parliament, will serve to reënforce, even by the antagonism of religious systems, the desire for absolute tolerance. Humanity in our East, as well as in your West, prays for peace and love. It does not want a religion which teaches of a Creator who hates his creatures. It does not want a God who prefers an involuntary worship to one which freely flows from the depths of the human soul. It will bless some day the council of Chicago, even should this council proclaim for its creed nothing but this one word "tolerance."

What can result from this great Parliament but the general conviction that religions are not barriers of iron which separate forever the members of the human families, but are barriers of ice which melt at the first glance of the sun of love?

**Higginson.** I was once in a Portuguese cathedral when, after the three days of mourning, in Holy Week, came the final day of Hallelujah. The great church had looked dim and sad, with the innumerable windows closely curtained, since the moment when the symbolical

bier of Jesus was borne to its symbolical tomb beneath the High Altar, while the three mystic candles blazed above it. There had been agony and beating of cheeks in the darkness, while ghostly processions moved through the aisles, and fearful transparencies were unrolled from the pulpit. The priests kneeled in gorgeous robes, chanting, with their heads resting on the altar steps; the multitude hung expectant on their words. Suddenly burst forth a new chant, "*Gloria in Excelsis!*" In that instant every curtain was rolled aside, the cathedral was bathed in glory, the organs clashed, the bells chimed, flowers were thrown from the galleries, little birds were let loose, friends embraced and greeted one another, and we looked down upon a tumultuous sea of faces, all floating in a sunlit haze. And yet I thought the whole of this sublime transformation consisted in letting in the light of day! These priests and attendants, each stationed at his post, had only removed the darkness they themselves had made. Unveil these darkened windows, but remove also these darkened walls; the temple itself is but a lingering shadow of the gloom. Instead of its stifling incense, give us God's pure air, and teach us that the broadest religion is the best.

**Rome.** I have turned my back to-day upon the great show in Jackson Park in order to see a greater spectacle here. The daring voyage of Columbus across an unknown sea we all remember with deep gratitude. All that we have done and all that we are now doing is not too much to do honor to the loyalty and courage of that one inspired man.

But the voyages of so many valorous souls into the unknown infinite of thought, into the deep questions of the soul between men and God—oh, what a voyage is that! Oh, what a sea to sail! And I thought, coming to this Parliament of Religions, we shall have found a port at last; after many wanderings we shall have come to the one great harbor where all the fleets can ride, where all the banners can be displayed, and on each banner will be written, so bright that it will efface the herald's blazon, these words that Paul uttered in Athens, "to the unknown God"; to the God who is not unknown because we doubt him, not unknown because we do not feel that he is the life of our life, the soul of our soul, the light of the world in which we live and move, but because he, being infinite, transcends our powers, and all humanity, speaking from every standpoint, saying all it can, and all that it knows, cannot say that it knows him.

I hoped and still hope that from this Parliament something very positive in the way of agreement and of practical action will come forth. It has been extremely edifying to hear of the good theories of duty and morality and piety which the various religions advocate. I will put them all on one basis, Christian and Jewish and ethnic, which they all promulgate to mankind. But what I think we want now to do is to inquire why the practice of all nations, our own as well as any other, is so much at variance with these noble precepts? These great founders of religion have made the true sacrifice. They have taken a noble human life, full of every human longing and passion and power and aspiration, and they have taken

it all to try and find out something about this question of what God meant man to be and does mean him to be. But while they have made this great sacrifice, how is it with the multitude of us? Are we making any sacrifice at all? We think it was very well that those heroic spirits should study, should agonize and bleed for us. But what do we do?

Now, it seems to me very important that from this Parliament should go forth a fundamental agreement as to what is religion and as to what is not religion. I need not stand here to repeat any definition of what religion is. I think you will all say that it is aspiration, the pursuit of the divine in the human; the sacrifice of everything to duty for the sake of God and of humanity and of our own individual dignity.

I think nothing is religion which puts one individual absolutely above others, and surely nothing is religion which puts one sex above another. Religion is primarily our relation to the Supreme, to God himself. It is for him to judge; it is for him to say where we belong, who is the highest and who is not; of that we know nothing. And any religion which will sacrifice a certain set of human beings for the enjoyment or aggrandizement or advantage of another, is no religion. It is a thing which may be allowed, but it is against true religion. Any religion which sacrifices women to the brutality of men, is no religion.

From this Parliament let some valorous, new, strong, and courageous influence go forth, and let us have here an agreement of all faiths for one good end, for one good thing—really for the glory of God,

really for the salvation of humanity from all that is low and animal and unworthy and undivine.

**Nagarkar.** The religion of the Brahmo-Somaj is essentially a religion of life—the living and life-giving religion of love to god and love to man. Its corner-stones are the fatherhood of God, the brotherhood of man, and the sisterhood of women. We uphold reform in religion and religion in reform. While we advocate that every religion needs to be reformed, we also most firmly hold that every reform, in order that it may be a living and lasting power for good, needs to be based on religion.

And now, my brethren and sisters in America, God has made you a free people. Liberty, equality, and fraternity are the guiding words that you have pinned on your banner of progress and advancement. In the name of that liberty of thought and action for the sake of which your noble forefathers forsook their ancestral homes in far off Europe, in the name of that equality of peace and position which you so much prize and which you so nobly exemplify in all your social and national institutions, I entreat you, my beloved American brothers and sisters, to grant us your blessings and good wishes, to give us your earnest advice and active coöperation in the realization of the social, political, and religious aspirations of young India. God has given you a mission. Even now he is enacting through your instrumentality most marvelous events. Read his holy will through these events and extend to young India the right hand of holy fellowship and universal brotherhood.

**Blackwell.** Women are needed in the pulpit as imperatively, and for the same reason, as they are needed in the world—because they are women. Women have become—or when the ingrained habit of unconscious imitation has been superseded, they will become—indispensable to the religious evolution of the human race. Every religion for the people must be religion sought after and interpreted by the people. So only can it become adequate mentally and spiritually to the universal needs, and to the intelligent acceptance, of a whole humanity. Every teacher having taken into his own heart a central principle around which clusters a kindred group of ideas all baptized in the light of his believing soul, brings to us vividly the fullness of his personal convictions. His words are alight with his thought, are warm with his feeling, are alive with his life. To me, the pulpit of the future will be a consecrated platform upon which may stand every such soul and freely proclaim those best and highest convictions which most convince, strengthen, comfort, and elevate his own mental and spiritual being.

**Washburn.** The truth, spoken in love, is the only possible basis upon which this Parliament can stand. We have a common Father; we are brethren; we desire to live together in peace, or we should not be here; but of all things we desire to know what is truth, for truth alone can make us free.

We are soldiers all, without a thought of ever laying down our arms, but we have come here to learn

the lesson that our conflict is not with each other, but with error, sin, and evil of every kind. We are one in our hatred of evil and in our desire for the triumph of the kingdom of God, but we are only partially agreed as to what is truth, or under what banner the triumph of God's kingdom is to be won.

**Kohut.** And why not strive through the coming ages to live in fraternal concord and harmonious unison with all the nations on the globe? Not theory, but practice; deed, not creed; should be the watchword of modern races stamped with the blazing characters of rational equity, and unselfish brotherhood. Why not, then, admit the scions of the mother religion, the wandering Jew of myth, and harsh reality, into the throbbing affections of faith-permeating, equitable peoples now inhabiting the mighty hemispheres of culture and civilization?

The scions of many creeds are convened at Chicago's succoring Parliament of Religions, aglow with enthusiasm, imbued with the courage of expiring fear, electrified with the absorbing anticipation of dawning light. The hour has struck. Will the stone of abuse, a burden brave Israel bore for countless centuries, on the rebellious well of truth, be shattered at last into merciless fragments by that invention of every day philosophy—the gunpowder of modern war—rational conviction; and finally, a blessed destiny establish peace for all faiths and unto all mankind? Who knows?

**Hugenholtz.**

Looking for the results of our Parliament, we must not forget that it is already a result in itself, a glorious result of the advanced conception of religion as a common good of mankind. Truth and untruth do not come together for a peaceful meeting. Divine revelation and diabolical inflation do not seek each other for mutual edification. That, therefore, the different religions of the world actually did come together, is itself a truth of the advanced religious thought of our age.

Let all of us move to see which of us can best and soonest live up to the highest demands of his religion, which of us first can overcome the sad differences between creed and deed, between his professed and his applied religion.

And whenever we discover, as in these days we could many times, whenever we discover in the religion of others something that is lacking or less developed in ours, let us try to also aim that such precious good shall enrich our own religion with the spiritual pleasures found elsewhere.

This, indeed, will be to promote the free, the unprejudiced development of the religious life by which, if all of us are thus advancing along our different lines, at the end we will meet each other on the heights, when the consciousness of being near to God will fill all his children with everlasting joy.

**Stanton.** To build a substantial house, we begin with the cellar and lay the foundations strong and deep, for on it depends the safety of the whole superstructure. So in race building, for noble specimens of humanity, for peace and prosperity in their conditions we must begin with the lowest stratum of society and see that the masses are well-fed, clothed, sheltered, educated, elevated, and enfranchised. Social morality, clean, pleasant environments, must precede a spiritual religion that enables man to understand the mysteries binding him to the seen and unseen universe.

This radical work cannot be done by what is called charity, but by teaching sound principles of domestic economy to our educated classes, showing that by law, custom, and false theories of natural rights they are responsible for the poverty, ignorance, and vice of the masses. Those who train the religious conscience of the people must teach the lesson that all these artificial distinctions in society must be obliterated by securing equal conditions and opportunities for all; this cannot be done in a day; but this is the goal for which we must strive. The first step to this end is to educate the people into the idea that such a moral revolution is possible.

It is folly to talk of a just government and a pure religion, where the state and the church alike sustain an aristocracy of wealth and ease, while those who do the hard work of the world have no share in the blessings and riches that their continued labors have made possible for others to enjoy. Is it just that the many should ever suffer that the few may shine?

The reconciliation of man to his brother is a more practical religion than that of man to his father, and the process is more easily understood. The word religion means to bind again, to unite those who have been separated, to harmonize those who have been in antagonism. Thus far the attitude of man to man has been hostile—ever in competition, trying to over-reach and enslave each other. With hope we behold the dawn of the new day in the general awakening to the needs of the laboring masses. We hail the work of the Salvation Army, the King's Daughters, the kindergarten and ragged schools for children of the poor, the university settlements, etc. All these added to our innumerable charities show that the trend of thought is setting in the right direction for the health, happiness and education of the lowest classes of humanity.

**Schaff.** Variety in unity and unity in variety is the law of God in nature, in history, and in his kingdom. Unity without variety is dead uniformity. There is beauty in variety. There is no harmony without many sounds, and a garden incloses all kinds of flowers. God has made no two nations, no two men or women, nor even two trees or two flowers alike. He has endowed every nation, every church, yea, every individual Christian with peculiar gifts and graces. His power, his wisdom, and his goodness are reflected in ten thousand forms.

But truth is many sided, and all sided, and is reflected in different colors. The creeds of Christendom, as already remarked, agree in the essential articles of faith, and their differences refer either to minor

points, or represent only various aspects of truth and supplement one another.

We must remember that the dogmas of the church are earthly vessels for heavenly treasures, or imperfect human definitions of divine truths, and may be proved by better statements with the advance of knowledge. Our theological systems are but dim rays of the sun of truth which illuminates the universe. Truth first, doctrine next, dogma last.—*The Reunion of Christendom.*

**Gmeiner.** St. Augustin observed: "Thou, O God, hast made us for thee, and our heart is unquiet until it will rest in thee." The consciousness of our relation to God, including the corresponding duties toward him, ourselves, and our fellow-men, is what we call religion. Religion is the most sublime gift of human nature, the crowning perfection of man's rational faculties. It is, next to God himself, the most fundamental, the most important, and the most interesting matter which can engage the attention of a serious mind. It is the ever new and ever live question of questions of reflecting mankind, on the solution of which the solutions of all other great questions in science, philosophy, private morality, and public policy ultimately depend. It is religion which gives the most characteristic coloring and the most decided direction to human life in all its phases — private, social, and public.

While we profoundly respect the God-given sentiments in every human heart, we, as children of one

heavenly Father, cannot but deeply deplore the lamentable religious disunion in the human family. Can it be the will of the one good common Father of us all that this chaotic disharmony of his children should be a permanent state? Certainly not. He whose guiding hand has led order and harmony out of the discordant conflicting elements of the universe, who has made a cosmos out of chaos, will undoubtedly also lead his children on earth again to religious unity, so that they will live together again as members of one family with but one heart and one soul as you read of the first Christians.—*The Primitive and Prospective Religious Reunion of the Human Family.*

**Willard.** In an age of force, woman's greatest grace was to cling: in this age of peace she doesn't cling much, but is every bit as tender and as sweet as if she did. She has strength and individuality, a gentle seriousness; there is more of a sister, less of the syren—more of the duchess, and less of the doll. Woman is becoming what God meant her to be, and Christ's gospel necessitates her being the companion and counselor, not the encumbrance and toy, of men.

To meet this new creation, how grandly men themselves are growing; how considerate and brotherly, how pure in word and deed! The world has never yet known half the aptitude of character and life to which men will attain when they and women live in the same world.

**Vivekananda.** If there is ever to be a universal religion it must be one which will hold no location in place or time; which will be infinite, like the God it will preach; whose sun shines upon the followers of Krishna, or Christ, saints or sinners, alike; which will not be the Brahmin or Buddhist, Christian or Mohammedan, but the sum total of all these, and still have infinite space for development; which in its catholicity will embrace in its infinite arms, and find a place for every human being, from the lowest groveling man, from the brute to the highest mind, towering almost above humanity, and making society stand in awe and doubt his human nature.

It will be a religion which will have no place for persecution or intolerance in its polity, which will recognize a divinity in every man or woman, and whose whole scope, whose whole force, will be centered in aiding humanity to realize its divine nature.

Asoka's council was a council of the Buddhist faith. Akbar's, though more to the purpose, was only a parlor meeting. It was reserved for America to proclaim to all quarters of the globe that the Lord is in every religion.

May He who is the Brahma of the Hindus, the Ahura Mazda of the Zoroastrians, the Buddha of the Buddhists, the Jehovah of the Jews, the Father in Heaven of the Christians, give strength to you to carry out your noble idea.

The star arose in the East, it traveled steadily toward the West, sometimes dimmed and sometimes effulgent, till it made a circuit of the world, and now

it is again rising on the very horizon of the East, the borders of the Tasifu, a thousand-fold more effulgent than it ever was before. Hail, Columbia, motherland of liberty! It has been given to thee, who never dipped hand in neighbor's blood, who never found out that shortest way of becoming rich by robbing one's neighbors, it has been given to thee to march on in the vanguard of civilization with the flag of harmony.—*Hinduism as a Religion.*

# FAREWELL.

O glad, exulting, culminating song!
A vigor more than earth's is in thy notes,
Marches of victory — man disenthrall'd — the conqueror at last,
Hymns to the universal God from universal man — all joy!
A re-born race appears — a perfect world, all joy!
Women and men in wisdom, innocence and health — all joy!
War, sorrow, suffering gone — the rank earth purged — nothing
but joy left!
Joy! joy! in freedom, worship, love! joy in the ecstasy of life.

WALT WHITMAN.

# FAREWELL.

The closing session of the Parliament was, in many respects, a repetition of the opening scene, intensified and steadied by the seventeen days of high intercourse. For three days there had been great concern on the part of the throng in attendance concerning the seating privileges of the hall. It became obvious that Washington Hall would be inadequate to accommodate the throng, and arrangements were perfected for a double meeting. All the official representatives, visitors from abroad, ministers and their wives, and the Apollo Club Chorus of six hundred voices were given tickets that admitted into Columbus Hall. All those who had registered as members and who were entitled to the Parliament button were given tickets admitting them into Washington Hall. As early as five o'clock on Wednesday evening, September 27, the crowd began to gather, and before the doors were opened at seven o'clock several thousand people were packed in a mass that reached to the sidewalk. The work of seating was a difficult, and at times, even a dangerous task. But, by a little after eight o'clock, both halls were crowded. All available space was occupied, and many were turned away. Over six thousand people were admitted by ticket. The meeting in Columbus Hall was directed by President Bonney and Chairman Barrows. The meeting in Wash-

ington Hall was conducted by Rev. L. P. Mercer and Mr. Jones. The entire program was repeated in Washington Hall except the music of the Apollo Club. But this latter audience broke out once or twice into unpremeditated song on its own part. The speeches given on this occasion are printed below, slightly condensed, from the *Herald* reports. But here as in the opening session much that was kindling to mind and heart, moving now to tears and again to laughter, was unreported and unreportable. Well might President Bonney say that "The Hallelujah Chorus has never been given on a more august occasion. The gifted composer himself had never expected that it would be sung to the assembled religions of the world met in the interest of peace and progress."

FROM THE PARTING GUESTS.

**Momerie.** Before we part I wish to say three things. First of all I want to tender my warmest congratulations to Dr. Barrows. I do not believe there is another man living who could have carried this Congress through and made it such a gigantic success. It needed a head, a heart, an energy, a common sense and a pluck such as I have never known to be united before in a single individual.

Secondly, I should like to offer my congratulations to the American people. This Parliament of Religions has been held in the new world. I confess I wish it had been held in the old world, in my own country, and that it had had its origin in my own church. It is the greatest event so far in the history of the world,

and it has been held on American soil. I congratulate the people of America. Their example will be followed in time to come in other countries and by other peoples, but there is one honor which will always be America's, the honor of having led the way. And certainly I should like to offer my congratulations to you, the citizens of Chicago.

The Parliament of Religions is a new thing in the world. Most people, even those who regarded the idea with pleasure, thought that it was an impossibility. But it has been achieved. Here in this Hall of Columbus vast audiences have assembled day after day, the members of which came from all churches and from all sects and sometimes from no church at all. Here they sat side by side during long, I had almost said weary, hours; the hours would have been weary but for their enthusiasm. Here they sat side by side during the long hours of the day listening to doctrines which they had been taught to regard with contempt; listening with respect, with sympathy, with an earnest desire to learn something which would improve their own doctrines.

And here on the platform have sat as brethren the representatives of churches and sects which, during bygone centuries hated and cursed one another, and scarcely a word has fallen from any of us which could possibly give offense. If occasionally the old Adam did show itself, if occasionally something was said which had been better left unsaid, no harm was done. It only served to kindle into a flame of general and universal enthusiasm your brotherly love. It seemed an impossibility, but here in Chicago the impossible

has been realized. You have shown that you do not believe in impossibilities. It could not have been realized but for you. It could not have been realized without your sympathy and your enthusiasm.

Citizens of Chicago, I congratulate you. If you show yourselves in other things as great as you have shown yourselves in regard to this Parliament of Religions, most assuredly the time will come when Chicago will be the first city in America, the first city in the world.

Brethren of Different Faiths:

**Mozoomdar.** —This Parliament of Religions, this concourse of spirits, is to break up before to-morrow's sun. What lessons have we learned from our incessant labors? Firstly, the charge of materialism, laid against the age in general and against America in particular, is refuted forever. Could these myriads have spent their time, their energy, neglected their business, their pleasures, to be present with us if their spirit had not risen above their material needs or carnal desires? The spirit dominates still over matter and over mankind.

Secondly, the unity of purpose and feeling unmistakably shown in the harmonious proceedings of these seventeen days teaches that men with opposite views, denominations with contradictory principles and histories, can form one congregation, one household, one body, for however short a time, when animated by one spirit. Who is, or what is, that spirit? It is the spirit of God himself. This unity of man with man is the unity of man with God, and the unity of

man with man in God is the kingdom of heaven. When I came here by the invitation of you, Mr. President, I came with the hope of seeing the object of my lifelong faith and labors, viz.: the harmony of religions effected. The last public utterance of my leader, Keshub Chunder Sen, made in 1883, in his lecture called "Asia's Message to Europe" was this:

"Here will meet the world's representatives, the foremost spirits, the most living hearts, the leading thinkers and devotees of each church, and offer united homage to the king of kings and the Lord of Lords. This central union church is no utopian fancy, but a veritable reality, whose beginning we see already among the nations of the earth. Already the right wing of each church is pressing forward, and the advanced liberals are drawing near each other under the central banner of the new dispensation.

"Believe me, the time is coming when the more liberal of the Catholic and Protestant branches of Christ's church will advance and meet upon a common platform, and form a broad Christian community, in which all shall be identified, in spite of all diversities and differences in non-essential matters of faith. So shall the Baptists and Methodists, Trinitarian and Unitarian, the Ritualists and the Evangelical, all unite in a broad and universal church organization, loving, honoring, serving the common body, while retaining the peculiarities of each sect. Only the broad of each sect shall for the present come forward, and others shall follow in time.

"The base remains where it is; the vast masses at

the foot of each church will yet remain perhaps for centuries where they now are. But as you look to the lofty heights above, you will see all the bolder spirits and broader souls of each church pressing forward, onward, heavenward. Come, then, my friends, ye broad-hearted of all the churches, advance and shake hands with each other and promote that spiritual fellowship, that kingdom of heaven which Christ predicted."

These words were said in 1883, and in 1893 every letter of the prophecy has been fulfilled. The kingdom of heaven is to my mind a vast concentric circle with various circumferences of doctrines, authorities and organizations from outer to inner, from inner to inner still, until heaven and earth become one. The outermost circle is belief in God and the love of man. In the tolerance, kindliness, good-will, patience, and wisdom which have distinguished the work of this Parliament that outermost circle of the kingdom of heaven has been described. We have influenced vast numbers of men and women of all opinions and the influence will spread and spread. So many human unities drawn within the magnetic circle of spiritual sympathy cannot but influence and widen the various denominations to which they belong. In the course of time those inner circles must widen also till the love of man and the love of God are perfected in one church, one God, one salvation.

And now farewell. For once in history all religions have made their peace, all nations have called each other brothers, and their representatives have for seventeen days stood up morning after morning to

pray Our Father, the universal father of all, in heaven. His will has been done so far, and in the great coming future may that blessed will be done further and further, forever and ever.

**Wolkonsky.** I hardly realize that it is for the last time in my life I have the honor, the pleasure, the fortune to speak to you. On this occasion, before bidding you farewell, I want to express a wish: May the good feelings you have shown me so many times spread through my unworthy personality to the people of my country, whom you know so little, and whom I love so much. A compatriot said the other day that Russians thought all Americans were angels, and that Americans thought all Russians were brutes. Now, once in a while, these angels and these brutes come together, and both are deceived in their expectations. We see that you are certainly not angels, and you see we are not quite as much brute as you thought we were.

Now, why this disappointment? Why this surprise? Why this astonishment? Because we won't remember that we are men, and nothing else and nothing more. We cannot be anything more, for to be a man is the highest thing we can pretend to be on this earth. I do not know whether many have learned, in the sessions of this Parliament, what respect of God is, but I know that no one will leave the Congress without having learned what respect of man is.

Should this Congress have no other result than to teach us to judge our fellow-man by his individual

value, and not by the political opinions he may have of his country, I will express my gratitude to the Congress, not only in the name of those, your brothers, who are my countrymen, but in the name of those, our brothers, whom we so often revile because the political traditions of their country refuse the recognition of home rule; in the name of those, our fellowmen, whose mother-land stands on the neck of India; in the name of those, our brothers, whom we so often blame only because the governments of their countries send rapacious armies on the western, southern, and eastern coasts of Africa. I will express my gratitude to the Congress in the name of those, my brothers, whom we often judge so wrongly because of the cruel treatment their government inflicts upon the Chinese. I will congratulate the Congress in the name of the whole world if those who have been here have learned that, as long as politics and politicians exist, there is no happiness possible on earth. I will congratulate the Congress in the name of all humanity if those who have attended these sessions have realized that it is a crime to be astonished when we see that another human being is a man like ourselves.

**Mirai.** We cannot but admire the tolerant forbearance and compassion of the people of the civilized West. You are the pioneers in human history. You have achieved an assembly of the world's religions, and we believe your next step will be toward the ideal goal of this Parliament, the realization of international justice. We ourselves desire to witness its fulfillment in our lifetime and to

greet you again with our deepest admiration. By your kind hospitality we have forgotten that we are strangers, and we are very much attached to this city. To leave here makes us feel as if we were leaving our native country. To part with you makes us feel as if we were parting from our own sisters and brothers. When we think of our homeward journey we cannot help shedding tears. Farewell. The cold winter is coming, and we earnestly wish that you may be in good health. Farewell.—*Speaking for the Japanese Buddhist Delegation.*

**Pung Kwang Yu.** It is unnecessary for me to touch upon the existing relations between the government of China and that of the United States. There is no doubt that the Chinese minister at Washington and the honorable Secretary of State are well able to deal with every question arising between the two countries in a manner satisfactory and honorable to both. As I am a delegate to the Religious Congresses, I cannot but feel that all religious people are my friends. I have a favor to ask of all the religious people of America, and that is that they will treat, hereafter, all my countrymen just as they have treated me. I shall be a hundred times more grateful to them for the kind treatment of my countrymen than of myself. I am sure that the Americans in China receive just such considerate treatment from the cultured people of China as I have received from you. The majority of my countrymen in this country are honest and law-abiding. Christ teaches us that it is not enough to

love one's brethren only. I am sure that all religious people will not think this request too extravagant.

It is my sincere hope that no national differences will ever interrupt the friendly relations between the two governments and that the two peoples will equally enjoy the protection and blessings of heaven. I intend to leave this country shortly. I shall take great pleasure in reporting to my government the proceedings of this Parliament upon my return. With this I desire to bid all my friends farewell.

**Shibata.** I am here on the platform again to express my thanks for the kindness, hearty welcome and applause I have been enjoying at your hands ever since I came here to Chicago. You have shown great sympathy with my humble opinion. I am happy that I have had the honor of listening to so many famous scholars and preachers forwarding the same opinion of the necessity of universal brotherhood and humanity. I am deeply impressed with the peace, politeness, and education which characterize your audiences. But is it not too sad that such pleasures are always short-lived? I, who made acquaintance with you only yesterday, have to part with you to-day, though reluctantly. This Parliament of Religions is the most remarkable event in history, and it is the first honor in my life to have had the privilege of appearing before you to pour out my humble idea, which has been so well accepted by you all. You like me, but I think it is not the mortal Shibata that you like, but you like the immortal idea of universal brotherhood.

What I wish to do is to assist you in carrying out the plan of forming the universal brotherhood under the one roof of truth. You know unity is power. I, who can speak no language but Japanese, may help you in crowning that grand project with success. To come here I had many obstacles to overcome, many struggles to make. You must not think I represent all Shintoism, I only represent my own Shinto sect. But who dares to destroy universal fraternity? So long as the sun and moon continue to shine all friends of truth must be willing to fight courageously for this great principle. I do not know as I shall ever see you again in this life, but our souls have been so pleasantly united here that I hope they may be again united in the life hereafter.

Now I pray that eight million deities protecting the beautiful cherry-tree country of Japan may protect you and your government forever, and with this I bid you good-by.

Peace, blessings and salutations!

**Dharmapala.** Brethren: This Parliament of Religions has achieved a stupendous work in bringing before you the representatives of the religions and philosophies of the East. The committee on religious congresses has realized the utopian idea of the poet and the visionary.

I, on behalf of the four hundred and seventy-five millions of my co-religionists, followers of the gentle Lord, Buddha-Gautama, tender my affectionate regards to you. And you, my brothers and sisters, born in this land of freedom, you have learned from

your brothers of the far East their presentation of the respective religious systems they follow. You have listened with commendable patience to the teachings of the all-merciful Buddha through his humble followers. During his earthly career of forty-five years he labored in emancipating the human mind from religious prejudices, and teaching a doctrine which has made Asia mild. By the patient and laborious researches of the men of science you are given to enjoy the fruits of material civilization, but this civilization by itself finds no praise at the hands of the great naturalists of the day.

Learn to think without prejudice, love all beings for love's sake, express your convictions fearlessly, lead a life of purity, and the sunlight of truth will illuminate you. If theology and dogma stand in your way in the search of truth, put them aside. Be earnest and work out your own salvation with diligence; and the fruits of holiness will be yours.

**Candlin.** It is with deepest joy that I take my part in the congratulations of this closing day. The Parliament has more than justified my most sanguine expectations. As a missionary I anticipate that it will make a new era of missionary enterprise and missionary hope. If it does not it will not be your fault, and let those take the blame who make it otherwise. Very sure I am that at least one missionary, who counts himself the humblest member of this noble assembly, will carry through every day of work, through every hour of effort till the sun of life sets on the completion of his

task, the strengthening memory and uplifting inspiration of this Pentecost.

By this Parliament the City of Chicago has placed herself far away above all the cities of the earth. In this school you have learned what no other town or city in the world yet knows. The conventional idea of religion which obtains among Christians the world over is that Christianity is true, all other religions false; that Christianity is of God, while other religions are of the devil; or else, with a little spice of moderation, that Christianity is a revelation from Heaven, while other religions are manufactures of men. You know better, and with clear light and strong assurance can testify that there may be friendship instead of antagonism between religion and religion; that so surely as God is our common father, our hearts alike have yearned for him and our souls in devoutest moods have caught whispers of grace dropped from his throne.

Then this is Pentecost, and beyond is the conversion of the world.

**Vivekananda.** The World's Parliament of Religions has become an accomplished fact, and the merciful Father has helped those who labored to bring it into existence, and crowned with success their most unselfish labor.

Much has been said of the common ground of religious unity. I am not going just now to venture my own theory. But if anyone here hopes that this unity will come by the triumph of any one of these religions and the destruction of the others, to him I say:

"Brother, yours is an impossible hope." Do I wish that the Christian would become Hindu? God forbid. Do I wish that the Hindu or Buddhist would become Christian? God forbid.

The seed is put in the ground, and earth and air and water are placed around it. Does the seed become the earth, or the air, or the water? No. It becomes a plant, it develops after the law of its own growth, assimilates the air, the earth, and the water, converts them into plant substance, and grows a plant.

Similar is the case with religion. The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the others and yet preserve its individuality and grow according to its own law of growth.

If the Parliament of Religions has shown anything to the world it is this: It has proved to the world that holiness, purity, and charity are not the exclusive possessions of any church in the world and that every system has produced men and women of the most exalted character.

In the face of this evidence, if anybody dreams of the exclusive survival of his own and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion would soon be written, in spite of their resistance: "Help and Not Fight," "Assimilation and Not Destruction," "Harmony and Peace and Not Dissension."

Chandi. Are we not all sorry that we are parting so soon? Do we not wish that this Parliament would last seventeen times seventeen days? Have we not heard with pleasure and interest the speeches of the learned representatives on this platform? Do we not see that the sublime dream of the organizers of this unique Parliament have been more than realized? If you will only permit a heathen to deliver his message of peace and love, I shall only ask you to look at the multifarious ideas presented to you in a liberal spirit, and not with superstition and bigotry, as the seven blind men did in the elephant story.

Once upon a time in a great city an elephant was brought with a circus. The people had never seen an elephant before. There were seven blind men in the city who longed to know what kind of an animal it was, so they went together to the place where the elephant was kept. One of them placed his hands on the ears, another on the legs, a third on the tail of the elephant, and so on. When they were asked by the people what kind of an animal the elephant was, one of the blind men said: "Oh, to be sure, the elephant is like a big winnowing fan." Another blind man said: "No, my dear sir, you are wrong. The elephant is more like a big, round post." The third: "You are quite mistaken; it is like a tapering stick." The rest of them gave also their different opinions. The proprietor of the circus stepped forward and said: "My friends you are all mistaken. You have not examined the elephant from all sides.

Had you done so you would not have taken one-sided views."

Brothers and sisters, I entreat you to hear the moral of this story and learn to examine the various religious systems from all standpoints.

**Massaquoi.** Nearly one thousand nine hundred years ago, at the great dawn of Christian morning, we saw benighted Africa opening her doors to the infant Savior, Jesus Christ, afterwards the founder of one of the greatest religions man ever embraced, and the teacher of the highest and noblest sentiments ever taught, whose teaching has resulted in the presence of this magnificent audience.

As I sat in this audience listening to the distinguished delegates and representatives in this assembly of learning, of philosophy, of systems of religions represented by scholarship and devout hearts, I said to myself: "What shall the harvest be?"

The very atmosphere seems pregnant with an indefinable, inexpressible something, something too solemn for human utterance, something I dare not attempt to express. Previous to this gathering the greatest enmity existed among the world's religions. To-night — I dare not speak as one seeing visions or dreaming dreams — but this night it seems that the world's religions, instead of striking one against another, have come together in amicable deliberation and have created a lasting and congenial spirit among themselves. May the coming together of these wise men result in the full realization of the general par-

liament of God, the brotherhood of man, and the consecration of souls to the service of God.

FROM THOSE WHO ARE TO REMAIN.

**Boardman.** Fathers of the contemplative East; sons of the executive West — behold how good and how pleasant it is for brethren to dwell together in unity. The New Jerusalem, the City of God, is descending, heaven and earth chanting the eternal hallelujah chorus.

**Hirsch.** The privilege of being with you on the morning when, in glory under God's blessing, this Parliament was opened was denied me. At the very hour when here the first words of consecration were spoken, I and all other rabbis were attending worship in our own little temples, and could thus only in spirit be with you, who were come together in this much grander temple. But we all felt when the trumpet in our ritual announced the birth of a new religious year, that here blazoned forth at that very moment a clearer blast heralding for all humanity the dawn of a new era.

None could appreciate the deeper significance of this Parliament more fully than we, the heirs of a past spanning the millenia, and the motive of whose achievements and fortitude was and is the confident hope of the ultimate break of the millennium. Millions of my co-religionists hoped that this convocation of this modern great synagogue would sound the death knell of hatred and prejudice, under which they have pined and are still suffering; and their hope has not been

disappointed. Of old, Palestine's hills were every month aglow with firebrands announcing the rise of a new month.

So here were kindled the cheering fires telling the whole world that a new period of time had been consecrated. We Jews came hither to give and to receive. For what little we could bring we have been richly rewarded by the precious things we received in turn.

According to an old rabbinical practice, friends among us never part without first discussing some problem of religious life. Our whole Parliament has been devoted to such discussion, and we take hence with us in parting the richest treasures of religious instruction ever laid before man. Thus, the old Talmudic promise will be verified in us that when even three come together to study God's law his Shekinah abides with them.

Then let me bid you godspeed in the old Jewish salutation of peace. When one is carried to his resting place, we Jews will bid him "Go in peace;" but when one who is still in the land of the living turns from us to go to his daily task, we greet him with the phrase, "Go thou toward peace." Let me then speed you on your way toward peace. For the Parliament is not the gateway to death. It is a new portal to a new life; for all of us a life of greater love for, and greater trust in, one another. Peace will not yet come, but it is to come. It will come when the seed here planted will sprout up to blossom and fruitage; when no longer we see through a blurred glass, but, like Moses of old, through a translucent mirror. May God, then, bless you, Brother Chairman, whose loyalty and zeal have

led us safely through the night of doubt to this bright hour of a happy and glorious consummation.

**Bristol.**

Then let us pray that come it may,
As come it will, for a' that,
That man to man, the warl' o'er,
Shall brithers be for a' that.

Infinite good, and only good, will come from this Parliament. To all who have come from afar we are profoundly and eternally indebted. Some of them represent civilization that was old when Romulus was founding Rome, whose philosophies and songs were ripe in wisdom and rich in rhythm before Homer sang his Iliads to the Greeks; and they have enlarged our ideas of our common humanity. They have brought to us fragrant flowers from the gardens of Eastern faiths, rich gems from the old mines of great philosophies, and we are richer to-night from their contributions of thought, and particularly from our contact with them in spirit.

Never was there such a bright and hopeful day for our common humanity along the lines of tolerance and universal brotherhood. And we shall find that by the words that these visitors have brought to us, and by the influence they have exerted, they will be richly rewarded in the consciousness of having contributed to the mighty movement which holds in itself the promise of one faith, one Lord, one Father, one brotherhood. A distinguished writer has said, it is always morn somewhere in the world. The time hastens when a greater thing will be said, 'tis always morn everywhere in the world. The darkness has

passed, the day is at hand, and with it will come the greater humanity, the universal brotherhood.

The blessings of our God and our Father be with you, brethren from the East; the blessings of our Saviour, our elder brother, the teacher of the brotherhood of man, be with you and your peoples forever.

**Jones.** I had rather be a doorkeeper in this open house of the Lord than to dwell in the tents of bigotry. I am sufficiently happy in the knowledge that I have been enabled to be to a certain extent the feet of this great triumph. I stand before you to-night with my brain badly addled, with my voice a good deal demoralized, with my heels somewhat blistered, but with my heart warm and loving and happy.

I bid to you, the parting guests, the godspeed that comes out of a soul that is glad to recognize its kinship with all lands and with all religions; and when you go, you go not only leaving behind you in our hearts more hospitable thoughts for the faiths you represent, but also warm and loving ties that bind you into the union that will be our joy and our life forevermore.

But I will not stand between you and your further pleasures, except to venture, in the presence of this vast and happy audience, a motion which I propose to repeat in the next hall; and, if both audiences approve, who dare say that the motion may not be realized? It has been often said, and I have been among those who have been saying it, that we have been witnessing here in these last seventeen days

what will not be given men now living again to see. But as these meetings have grown in power and accumulative spirit I have felt my doubts give way, and already I see in vision the next Parliament of Religions more glorious and more hopeful than this. And I have sent my mind around the globe to find a fitting place for the next Parliament. When I looked upon these gentle brethren from Japan, I have imagined that away out there in the calms of the Pacific ocean we might in the City of Tokio meet again in some great Parliament. But I am not satisfied to stop in that half-way land, and so I have thought we must go farther and meet in that great English dominion of India itself.

At first I thought that Bombay might be a good place, or Calcutta a better place, but I have concluded to move that the next Parliament of Religion be held on the sacred banks of the Ganges in the ancient, new City of Benares,* where we can visit these brethren at their noblest headquarters. And when we go there we will do as they have done, leave our heavy baggage behind, go in light marching order, carrying only the working principles that are applicable in all lands.

Now when shall that great Parliament meet? It used to take a long time to get around the world, but I believe that we are ready here to-night to move that we shall usher in the twentieth century with a great Parliament of Religions in Benares, and we shall make John Henry Barrows chairman of the American Committee.

* See Appendix page 326

**Henrotin.** The place which woman has taken in the Parliament of Religions and in the Denominational Congresses is one of such great importance that it is entitled to your careful attention.

As day by day the Parliament has presented the result of the preliminary work of two years, it may have appeared to you an easy thing to put into motion the forces of which this evening is the crowning achievement, but to bring about this result hundreds of men and women have labored. There are sixteen committees of women in the various departments represented in the Parliament of Religions and Denominational Congresses, with a total membership of two hundred and twenty-eight. In many cases the men's and the women's committees have elected to work as one, and in others the women have held separated congresses. Sixteen women have spoken in the Parliament of Religions, and that more did not appear is due to the fact that the denominational committee had secured the most prominent women for their presentation.

It is too soon to prognosticate woman's future in the churches. Hitherto she has been not the thinker, the formulator of creeds, but the silent worker. That day has passed; it remains for her to take her rightful position in the active government of the church, and to the question, if men will accord that position to her, my experience and that of the chairman of the women's committees warrants us in answering an emphatic Yes. Her future in the Western churches is in her own hands, and the men of the Eastern churches

will be emboldened by the example of the Western to return to their country and bid our sisters of those distant lands to go and do likewise.

Woman has taken very literally Christ's command to feed the hungry, clothe the naked, heal the sick, and to minister unto those who are in need of such ministrations. As her influence and power increase, so also will her zeal for good works. That the experiment of an equal presentation of men and women in a Parliament of Religions has not been a failure, I think can be proved by the part taken by the women who have had the honor of being called to participate in this great gathering.

**Chapin.** The past seventeen days have seemed to many of us the fulfillment of a dream; nay, the fulfillment of a long cherished prophecy. The seers of olden time foretold a day when there should be concord, something like what we have seen among elements once discordant.

We have heard of the fatherhood of God, the brotherhood of man, and the solidarity of the human race, until these great words and truths have penetrated our minds and sunken into our hearts as never before. They will henceforth have larger meaning. No one of us all but has been intellectually strengthened and spiritually uplifted. We have been sitting together upon the mountain of the Lord. We shall never descend to the lower places where our feet have sometimes trod in times past. I have tried, as I have listened to these masterly addresses to imagine what effect this comparative study of religions would have

upon the religious world and upon individual souls that come directly under the sweep of its influence. It is not too much to hope that a great impulse has been given to the cause of religious unity and to pure and undefiled religion in all lands.

We who welcomed, now speed the parting guests. We are glad you came, O wise men of the East, with your wise words, your large toleration, and your gentle ways! We have been glad to sit at your feet and learn of you in these things. We are glad to have seen you face to face, and we shall count you henceforth more than ever our friends and co-workers in the great things of religion.

And we are glad, now that you are going to your far away homes, to tell the story of all that has been said and done here in this great Parliament, and that you will thus bring the Orient into nearer relations with the Occident, and make plain the sympathy which exists among all religions. We are glad for the words that have been spoken by the wise men and women of the West, who have come and given us their grains of gold after the washing. What I said in the beginning I will repeat now at the ending of this Parliament. It has been the greatest gathering, in the name of religion, ever held on the face of this earth.

**Arnett.** We have come to the end of our deliberations, and are about to close one of the most historic meetings that has ever occurred among the children of men. It was my pleasure and privilege, at the meeting of the Parliament, to welcome the delegates from the different parts of

the world to this historic city. We have met daily, and have formed friendships, and I trust that they will be as strong as steel, as pure as gold, and as lasting as eternity. I have never seen so large a body of men meet together and discuss questions so vital with so little friction as I have seen during this Parliament. The watchword has been "Toleration and fraternity," and shows what may or can be done when men assemble in the proper spirit.

There was some apprehension on the part of some Christians as to the wisdom of a Parliament of all the religions, but the result of this meeting vindicates the wisdom of such a gathering. It appears that the conception was a divine one rather than human.

The ten commandments, the sermon on the mount, and the golden rule have not been superseded by any that has been presented by the various teachers of religion and philosophy, but our mountains are just as high and our doctrines are just as pure as before our meeting, and every man and woman has been confirmed in the faith once delivered to the saints.

Another good of this Convention: It has taught us that, while we have truth on our side, we have not had all the truth; while we have had theory, we have not had all the practice; and the strongest criticism we have received was not as to our doctrines or methods, but as to our practice not being in harmony with our own teachings and with our own doctrines.

I believe that it will do good not only to the dominant race, but that to the race I represent it will be a godsend. From this meeting, we believe, will go forth a sentiment that will right a great many of our wrongs,

and lighten up the dark places and assist in giving us that which we are now denied—the common privileges of humanity; for we find that in this Parliament the majority of the people represented are of the darker races, and this will teach the American people that color is not the standard of excellency, nor of degradation. But I trust that much good will come to all, and not only the fatherhood of God be acknowledged, but, also, the brotherhood of man.

**Keane.** When in the midst of the wise men who were intrusted with the organizing of the Columbus celebration, Mr. Bonney rose up and said that man meant more than things, and proclaimed the motto: "not things, but men," people said: "Why, that is only a commonplace. Any man could think that." "Yes," said Columbus, "any man could do that," when he put the egg upon its end. Mr. Bonney proclaimed that motto. May it make him immortal.

When the invitation to this Parliament was sent to the old Catholic church and she was asked if she would come here, people said: "Will she come?" And the old Catholic church said: "Who has as good a right to come to a Parliament of all the religions of the world as the old Catholic Universal church?" Then people said: "But if the Catholic church comes here, will she find anybody else here?" And the old church said: "Even if she has to stand alone on that platform, she will stand on it."

And the old church has come here, and she is rejoiced to meet her fellow-men, her fellow-believers,

her fellow-lovers of every shade of humanity and every shade of creed. She is rejoiced to meet here the representatives of the old religions of the world, and she says to them: "We leave here. We will go to our homes. We will go to the olden ways." Friends, will we not look back to this scene of union and weep because separation still continues? But will we not pray that there may have been planted here a seed that will grow to union wide and perfect? Oh, friends, let us pray for this. It is better for us to be one. If it were not better for us to be one than to be divided, our Lord and God would not have prayed to his Father that we might all be one as he and the Father are one. Oh, let us pray for unity, and taking up the glorious strains we have listened to to-night, let us, morning, noon, and night cry out: "Lead, kindly light; lead from all gloom; lead from all darkness; lead from all imperfect light of human opinion; lead to the fullness of the light."

**Barrows.** Our hopes have been more than realized. The sentiment which has inspired this Parliament has held us together. The principles in accord with which this historic convention has proceeded have been put to the test, and even strained at times, but they have not been inadequate. Toleration, brotherly kindness, trust in each others sincerity, a candid and earnest seeking after the unities of religion, the honest purpose of each to set forth his own faith without compromise and without unfriendly criticism—these principles, thanks to your loyalty and courage, have not been found wanting.

Men of Asia and Europe, we have been made glad by your coming, and I have been made wiser. I am happy that you have enjoyed our hospitalities. While floating one evening over the illumined waters of the "White City," Mr. Dharmapala said, with that smile which has won our hearts, "All the joys of heaven are in Chicago," and Dr. Momerie, with a characteristic mingling of enthusiasm and skepticism, replied: "I wish I were sure that all the joys of Chicago are to be in heaven." But surely there will be a multitude there that no man can number, out of every kindred and people and tongue, and in that perpetual parliament on high the people of God will be satisfied.

Seventeen days ago there dawned in many hearts a new world-consciousness, a sense of universal brotherhood; and to this fact in part, I attribute it that this Parliament of all the faiths has been marked by less acrimonious discussion, although we have been separated by immense doctrinal distances, than is often found in a single meeting of Christians bearing the same doctrinal name.

Now that the Parliament is over we almost wonder why it was not called earlier in human history. When the general committee discovered that a wondrous response followed their first appeals, that they struck a chord of universal sympathy, they were firm in their determination to go forward, in spite of ten thousand obstacles, and to do what so many feared was impracticable.

I thank God for these friendships which we have knit with men and women beyond the sea, and I thank you for your sympathy and over-generous apprecia-

tion and for the constant help which you have furnished in the midst of my multiplied duties. Christian America sends her greetings through you to all mankind. We cherish a broadened sympathy, a higher respect, a truer tenderness to the children of our common Father in all lands, and, as the story of this Parliament is read in the cloisters of Japan, by the rivers of Southern Asia, amid the universities of Europe, and in the isles of all the seas, it is my prayer that non-Christian readers may, in some measure, discover what has been the source and strength of that faith in divine fatherhood and human brotherhood which, embodied in an Asiatic peasant who was the son of God and made divinely potent through him, is clasping the globe with bands of heavenly light.

As Sir Joshua Reynolds closed his lectures on "The Art of Painting" with the name of Michael Angelo, so, with a deeper reverence, I desire that the last words which I speak to this Parliament shall be the name of him to whom I owe life and truth and hope and all things, who reconciles all contradictions, pacifies all antagonisms, and who, from the throne of his heavenly kingdom, directs the serene and unwearied omnipotence of redeeming love—Jesus Christ, the saviour of the world.

**Bonney.** Worshipers of God and Lovers of Man:—The closing words of this great event must now be spoken. With inexpressible joy and gratitude I give them utterance. The wonderful success of this first actual Parliament of the religions of the world is the realization of a conviction which held my heart for many years.

What men deemed impossible, God has finally wrought. The religions of the world have actually met in a great and imposing assembly; they have conferred together on the vital questions of life and immortality in a frank and friendly spirit, and now they part in peace with many warm expressions of mutual affection and respect.

The laws of the congress forbidding controversy or attack have, on the whole, been wonderfully observed. The exceptions are so few that they may well be expunged from the record and from the memory. They even served the useful purpose of timely warnings against the tendency to indulge in intellectual conflict. If an unkind hand threw a firebrand into the assembly, let us be thankful that a kinder hand plunged it in the waters of forgiveness and quenched its flames.

If some western warrior, forgetting for the moment that this was a friendly conference and not a battlefield, uttered his war cry, let us rejoice, with our Orient friends, that a kinder spirit answered: "Father forgive them, for they know not what they say."

No system of faith or worship has been compromised by this friendly conference; no apostle of any religion has been placed in a false position by any act of this congress. The knowledge here acquired will be carried by those who have gained it as precious treasure to their respective countries, and will there, in freedom and according to reason, be considered, judged, and applied as they shall deem right.

The influence which this congress of the religions of the world will exert on the peace and the prosper-

ity of the world is beyond the power of human language to describe. For this influence, borne by those who have attended the sessions of the Parliament of Religions to all parts of the world, will affect in some important degree all races of men, all forms of religion, and even all governments and social institutions.

And now farewell! A thousand congratulations and thanks for the co-operation and aid of all who have contributed to the glorious results which we celebrate this night. Henceforth the religions of the world will make war, not on each other, but on the giant evils that afflict mankind. Henceforth let all throughout the world who worship God and love their fellow-men join in the anthem of the angels:

Glory to God in the Highest!
Peace on earth, good-will among men!

# APPENDIX.

# APPENDIX.

## A.

FROM THE FIRST CIRCULAR LETTER SENT OUT BY THE GENERAL COMMITTEE ON A PARLIAMENT OF RELIGIONS APPOINTED BY THE WORLD'S COLUMBIAN AUXILIARY.

Since the World's Fair stands for the world's progress in civilization, it is important that the creative and regulative power of Religion as a prime factor and force in human development, should receive due prominence. The Committee having charge of the Religious Congresses seek the coöperation of the representatives of all Faiths. Now that the nations are being brought into closer and friendlier relations with each other, the time is apparently ripe for new manifestations and developments of religious fraternity. Humanity, though sundered by oceans and languages and widely differing forms of Religion, is yet one in need, if not altogether in hope. The literatures and the results of the great historic Faiths are more and more studied in the spirit which would employ only the agencies of light and love. It is not the purpose of these Conventions to create the temper of indifferentism in regard to the important peculiarities distinguishing the Religions of the world, but rather to bring together, in frank and friendly conference, the most eminent men of different Faiths, strong in their personal convictions, who will strive to see and show what are the supreme truths, and what light Religion has to throw on the great problems of our age. We are confident that it may be made illustrious as a representative gathering of men united for the attainment of great moral ends.

Believing that God is, and that he has not left himself without witness; believing that the influence of Religion tends to advance the general welfare, and is the most vital force in the social order of every people; and convinced that of a truth God is

no respecter of persons, but that in every nation he that feareth him and worketh righteousness is accepted of him, we affectionately invite the representatives of all Faiths to aid us in presenting to the world, at the Exposition of 1893, the religious harmonies and unities of humanity, and also in showing forth the moral and spiritual agencies which are at the root of human progress. It is proposed to consider the foundations of religious Faith; to review the triumphs of Religion in all ages; to set forth the present state of Religion among the nations and its influence over literature, art, commerce, government, and the family life; to indicate its power in promoting temperance and social purity, and its harmony with true science; to show its dominance in the higher institutions of learning; to make prominent the value of the weekly rest-day on religious and other grounds; and to contribute to those forces which shall bring about the unity of the race in the worship of God and the service of man. Let representatives from every part of the globe be interrogated and bidden to declare what they have to offer or suggest for the world's betterment; what light Religion has to throw on the labor problems, the educational questions, and the perplexing social conditions of our time; and what illumination it can give to the subjects of vital interest that come before the other Congresses of 1893.

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## B.

### Notable Objections to the Parliament.*

### I.

*A letter from the Archbishop of Canterbury.*

Addington Park, Croyton, April 26, 1893.

My Dear Sir:— I am afraid that I cannot write the letter which, in yours of March 20th, you wished me to write, expressing the importance of the proposed conference, without its appearing to be an approval of the scheme. The difficulties which I myself feel are not distance and convenience, but rest on the fact that the Christian Religion is the *one* religion. I do not understand how

*See page 17.

that Religion can be regarded as a member of a Parliament of Religions without assuming the equality of the other intended members and the parity of their position and claims. Then again, your general program assumes that the Church of Rome is a Catholic church, and treats the Protestant Episcopal Church of America as outside of the Catholic church. I presume that the Church of England would be similarly classified; and that view of our position is untenable. Beyond this, while I quite understand how the Christian Religion might produce its evidences before any assembly, a "presentation" of that religion must go far beyond the question of evidences, and must subject to public discussion that faith and devotion which are its characteristics, and which belong to a religion too sacred for such treatment. I hope that this explanation will excuse me with you for not complying with your request. I have the honor to be, with the highest respect, your very faithful servant, ED. CANTUAR.

To the Rev. JOHN H. BARROWS, D. D.

## II.

*Extract from an address by Joseph Cook, at the Parliament.*

On the faces of this polyglot international audience I seem to see written, as I once saw chiseled on the marble above the tomb of the great Emperor Akkabar, in the land of the Ganges, the hundred names of God.

Let us beware how we lightly assert that we are glad that those names are one. How many of us are ready for immediate, total, irreversible self-surrender to God as both Saviour and Lord? Only such of us as are thus ready can call ourselves in any deep sense religious.

The world expects to hear from us this afternoon no drivel, but something fit to be professed face to face with the crackling artillery of the science of our time. I know I am going hence, and I know I wish to go in peace. Now, I hold that it is a certainty, and a certainty founded on truth absolutely self-evident, that there are three things from which I can never escape — my conscience, my God, and my record of sin in an irreversible past. How am I to be harmonized with that unescapeable environment? Here is Lady Macbeth. See how she rubs her hands:

"Out, damned spot! Will these hands ne'er be clean?
All the perfumes of Arabia could not sweeten this little hand."

and her husband in a similar mood says:

"This red right hand, it would the multitudinous seas incarnadine, making the green one red."

What religion can wash Lady Macbeth's red right hand? That is a question I propose to the four continents and all the isles of the sea. Unless you can answer that, you have not come here with a serious purpose to a parliament of religions. I speak now to the branch of those sceptics which are not represented here, and I ask, who can wash Lady Macbeth's red right hand? and their silence or their responses are as inefficient as a fishing rod would be to span this vast lake or the Atlantic.

I turn to Mohammedanism. Can you wash our red right hands? I turn to Confucianism and Buddhism. Can you wash our red right hands? So help me God, I mean to ask a question this afternoon that shall go in some hearts across the seas and to the antipodes, and I ask it in the name of what I hold to be absolutely self-evident truths, that unless a man is washed from the old sin and the guilt of mankind, he cannot be at peace in the presence of infinite holiness.

Old and blind Michael Angelo in the Vatican used to go to the Torso, so-called, a fragment of the art of antiquity, and he would feel along the marvelous lines chiseled in bygone ages and tell his pupils that thus and thus the study should be completed. I turn to every faith on earth except Christianity and I find every such faith a Torso. I beg pardon. The occasion is too grave for mere courtesy and nothing else. Some of the faiths of the world are marvelous as far as they go, but if they were completed along the lines of the certainties of the religions themselves they would go up and up and up to an assertion of the necessity of the new purpose to deliver the soul from a life of sin and of atonement, made of God's grace, to deliver the soul from guilt.

Take the ideas which have produced the Torsos of the earthly faiths and you will have a universal religion, under some of the names of God, and it will be a harmonious outline with Christianity. There is no peace anywhere in the universe for a soul with bad intentions, and there ought not to be. Ours is a transitional

age, and we are told we are all sons of God; and so we are in a natural sense, but not in a moral sense. We are all capable of changing eyes with God, and until we do change eyes with him it is impossible for us to face him in peace. No transition in life or death or beyond death will ever deliver us from the necessity of good intentions to the peace of the soul with its environments, nor from exposure to penalty for deliberately bad intentions. I hold that we not only cannot escape from conscience and God and our record of sins, but that it is a certainty and a strategic certainty that, except Christianity, there is no religion under heaven or among men that effectively provides for the peace of the soul by its harmonization with this environment.

III.

*From an address by Rev. A. Cleveland Coxe, Bishop of the Diocese of Western New York. delivered at the Church of the Epiphany.*

While we in our humble endeavors are here engaged in praying for the extension of the kingdom of Christ, we should not overlook the remarkable fact that far to the West of us the Gentiles have recently converged from the four quarters of the globe, bringing heathenism to our own doors. The "Parliament of Religions," so-called, which has just terminated at Chicago, seems to have brought together the elements which were parted at Babel, for a babble in our own land about the respective unbeliefs which they represent. What should we think of it? It has a three fold aspect in my view and practically there are three opinions about it, based on this fact. First in the unreflecting, superficial and merely popular aspect it is a great "Feast of Humanity;" the rather to be admired because professed Christians meet the heathen, not only with brotherly hand-shaking, as they should, but with a tacit concession, for the time at least, that Christianity has no character superior to the orgies of idolatry or the claims of the Koran or the Shasta. Second, the part which Christians have consented to take in such an assembly is a subject of momentous interest; therefore, whether we are prepared to approve their conduct or to regard it as a compromise with the powers of darkness and a surrender of the positions taken by the apostle and hitherto maintained by the Apostolic Church, as inseparable from its great

commission to "go and teach all nations." Third, the remaining aspect which it presents to all who have minds capable of due reflection and hearts commensurately enlarged or warmed by the love of souls for whom Christ died, is to my mind that which Providence has designed to bring it before our thought and consciences as one of the most serious events of the kind in the history of humanity since the Wise Men from the East came to the cradle of Bethlehem.

* * * * * * *

To my own heart the saddest view of the matter is that which arises, before the thoughtful mind, even when we banish the farcical aspects with which the crowd delights to invest it; hailing it is a proclamation that all religions are equally worthy of respect, or all equally contemptible. But a sober estimate of this gathering of the Gentiles, transfers to us Christians all the responsibility for what is ludicrous, and what is painful in the facts. Think of a solemn conflux of the heathen to our shores, which we are about to send back no wiser than when they came. Rather, they feel assured that Christians have consented to give up their assertion of any superior claim to Divine Revelation. Think of the earnest and clever heathen who, coming to us at this epoch, have been confronted by a divided Christianity, a Babel of religions or sects all in conflict, one with another! All agreeing to tell them nothing definite as to the Christian faith; all permitting the Gospel Message to be mute; all impressing them with the natural idea that Christians have no agreement as to what the Gospel Message is; in other words, that Christianity is effete; a failure; an uncertain sound; a surrender of Christ to be crucified afresh; as neither the Son of God dying for a fallen race, nor risen again that all men should believe.

But, I am sure the intentions of those who devised this "Parliament" were pure, and I think it will be over-ruled for good. I was honored with a polite invitation, at the first broaching of the scheme, to become one of the "Advisory Council;" for reasons I have suggested I was forced to decline. But I think it will awaken American Christians to new views of the Gentile World, "lying in the wicked one," as St. John puts it; and to the great truth embodied in words of our Divine Lord himself—that the

Gospel was not committed to a divided and distracted mass of individuals, but to a united and solidified church, with one Lord, one Faith, one Baptism, so that the world will not believe the Great Mission of the Son of God till they are all one, in unity like that of the Father and the Son. This "Parliament," therefore, has preached the most solemn charge to all true believers, that has ever been heard among us, for a return to the Primitive Unity of Christians, as a condition precedent to the conversion of the world. How touching the spectacle of the Gentile World that has been set before us; the barrenness of their ideas, the darkness which they inflict on millions of mankind, and their melancholy disposition to hug their chains and to be slaves forever; as it is written: "If then the light that is in them be darkness, how great is that darkness."

Among these strange men that have come among us, are some that seek the Light, and have been led, I cannot doubt, by the Star of Bethlehem. I name that interesting son of India, Mozoomdar, whose "Oriental Christ" is one of the most touching histories of a soul struggling homeward to its God and Savior that is to be found in literature. That book is what I should have quoted to the Asiatics, had I taken part in this babble of nations. As a Catholic Christian and a successor of the Apostles, I could not have forgotten my commission, nor could I have compromised it by ambiguous words. My Master says of Confucius and of Buddha—"they are thieves and robbers;" that is, however conscientious and virtuous they may have been as poor benighted Gentiles, they have robbed him of millions of souls who should have been sheep of his pasture. They have robbed those souls of the only light that is the light of truth; the only true light that is the "life of man," the only true "Light of the World." Oh! that I might have been permitted to speak to these dear souls, redeemed by the Blood of the Cross, as the Apostles would have spoken: "Sirs, why do ye these things? We preach unto you that ye should turn from these vanities unto the Living God. The times of your ignorance God winked at, but now commandeth all men, everywhere to repent. Behold the Lamb of God that taketh away the sin of the World."

## C.

### Shall we have the Second Parliament at Benares?

[The following letter written in mid-ocean will explain itself. The suggestion referred to will be found on page 305 of this book.—Editor.]

Pacific Ocean, Oceanica, October 24, 1893.

My Dear Brother Jones:—This is what I have entered in my diary on the 3d of October. "I will help Bro. Jones to carry out his object to hold the Parliament of Religions in Benares. I will revisit America two years after. I will prepare the way for the Benares Congress. The first Parliament was held in the youngest city and the first in the twentieth century will be held in oldest city. The Maharajah of Benares will be asked to become the patron."

On the 12th inst., I made the following entry: "I will work hard to make the second Parliament of Religions a success. Bro. Jones and Pipe, I hope, will work hard to make it so. Maharajah of Benares and Norendro Nath Sen must be asked to give their services. The Theosophical Society must coöperate with the committee. We will succeed. Liberty loving religion will triumph, Sarnath (in Benares) is the best place to build the hall. Let the Buddhist government be asked to coöperate."

The editor of the *Hindu*, Madras, Mr. Norendro Nath Sen, editor of the *Indian Mirror*, Calcutta, are leading Hindus whose coöperations are necessary. I hope you will send report of the Parliament's work to the Maharajah of Benares, India. We have seven years before us. Let us lead pure lives, and work, and we shall succeed. Peace and blessings to you. Yours ever,

H. Dharmapala.

# IN MEMORIAM.

No more touching word was spoken on the Parliament of Religions than that which came from the venerable Dr. Philip Schaff. Subsequent history proved that his physician's predictions were all too true; for soon after his return to his home in New York the voice that had plead so often for unity, the brain that had planned so long for religious harmony and coöperation, enforcing the same by the arguments of ripened scholarship, ceased their labors in death. But the Doctor was right also. It was a noble cause to die for. The testimony was worth the price. We find no more fitting words with which to close this volume of selections, compiled in the interests of religious unity, than the brief address, uttered in physical weakness, by this loved teacher. We use them, believing that we do no violence to Professor Schaff's spirit, nor even to his logic, when carried to its final conclusion, by suggesting that the reader should mentally substitute the word religion for the word Christian, and enlarge the Doctor's thought of Christ to include all Christly souls; for it is the Jesus spirit of love and service, of man-helping and truth-seeking devotion, not his personality, that is to redeem mankind and bring the kingdom of peace and good-will on earth.

*This is short notice to speak to be given to one who has just risen from the dead. A little more than a year ago I was struck down by apoplexy; but I have recovered, through the mercy of God, and I am a miracle to myself. I was warned by physicians and friends not to come to Chicago. They said it would kill me. Well, let it kill me. I was determined to bear my last dying testimony to the cause of Christian Union, in which I have been interested all my life. But I think the Lord will give me strength to survive this Parliament of Religions. The idea of this Parliament will survive all criticism. The critics will die, but the cause will remain. And as sure as God is the Truth, and as sure as Christ is the Way and the Truth and the Life, his Word shall be fulfilled, and there shall be one flock and one Shepherd.*

## UNITY.

The sight of nations crossing seas
To sing the songs of God,—
To lift loud-sounding symphonies
In man's New World abode,
What cheer to faith
The vision hath!

They come from all the northern zones,
"From India's coral strands;"
The distant islands lend their tones
And every southern land.
Joy to the earth,
'Tis Hope's new-birth!

Hand reaches hand, heart beats to heart,
Man's kinship is confessed:
Nor race, nor name shall e'er dispart
This unity so blest.
For love makes one,
And hate is gone!

—*John Calvin Learned.*

ST. LOUIS, MO.

Mr. Learned was another of the prophetic souls who saw the bright promise of a larger faith in the Parliament of Religions, and who has left the unrealized ideal for others to work out. After his death, which occurred on the 8th day of December, his family found the above lines folded away in his pocket-book. With loving remembrance of loyal comradeship, the editor is glad to close this CHORUS OF FAITH with this Postlude from one who went out of this world singing of the brighter day to come.

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